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T H E

English Grammar, *K*

B Y

QUESTION and ANSWER ;
With N O T E S.

C O N T A I N I N G

Plain and comprehensive, RULES for speaking or
writing ENGLISH correctly ; with a Variety of
Examples and Exceptions.

in which all unnecessary Difficulties are avoided ;
and the most useful Rules distinguished from the
less useful, by being printed in a larger Letter.

To which is added,

An A P P E N D I X :

C O N T A I N I N G

A SYSTEM of RHETORIC, &c..

The SECOND EDITION, *improved.*

L O N D O N :

Printed for W. SANDBY, over-against St. Dunstan's
Church, in Fleet-Street,
M. DCC. LX.

English Grammar

Question and Answer

With Notes



An APPENDIX

A SYSTEM OF

NEW SECOND EDITION

J. O. W. ...
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GRAMMAR *and* APPENDIX.

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THE

English Grammar.

Q.  HAT doth the *English Grammar** teach?

A. To *speak*, or *write English* truly and properly.

Q. How many *parts* are there in Grammar?

A. *Four*; as it treats of *Letters, Syllables, Words, and Sentences.*

PART I.

Of LETTERS.

Q.  Hat doth this *first part* of Grammar teach?

A. To *pronounce* words truly, and *write* them with proper Letters.

Q. How many *Letters* are there?

A. *Twenty-six*; *a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.*

B

* *Grammar* comes from the *Greek Word Gramma, a Letter.*

Q. How are the letters *divided*?

A. Into *Vowels* and *Consonants*.

* * * To know where capitals or great letters are to be used, see Appendix, Chap. I. § 2.



C H A P. I.

§ 1. Of the *VOWELS* in general.

Q. What is a *Vowel*?

A. A *Vowel* is a letter that makes a full and perfect *sound* of itself, without adding any other letter to it.

Q. How many of the letters are *Vowels*?

A. *Five*; *a*, *e*, *i*, *o*, *u*, and *y* when it follows a consonant, as, *my*; or is in a diphthong, as, *joy*; otherwise it is itself a consonant; as, *you*.

Q. Are not the vowels pronounced *sometimes long* and sometimes *short*?

A. Yes; the difference being that the *long* sound is pronounced *twice* the length of the *short*.

Thus *a* is pronounced twice as long in *hate* as it is in *hat*.

Q. When must the vowels be pronounced *long*?

A. They are generally *long* when they end a syllable, or have *silent e* at the end *; as, *hate*, *ha-tred*.

* Spelling-Book, Chap. 8. Tab. 2.

Q. Are they not sometimes *short* at the end of a syllable?

A. They are *short* at the end of a syllable, if the *next* begin with a consonant sounded double; as *a* in *ba-nish* †: Or when they end the syllable next after a consonant writ or sounded double, as *e* in *bat-te-ry*, *be-ne-fit*; or next after the Accent ‡; as in *brá-ve-ry*.

(Pronounced bannish, bennefit.)

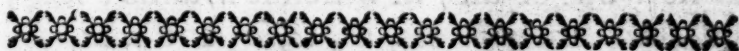
Q. Are not they pronounced *short* on some other account?

A. They are also generally *short* in syllables that end with one or more consonants; as, *bat*, *help*.

Q. When is *e* called *silent e*?

A. It is called *silent e*, or *e final*, when it is writ at the end of words or syllables, but not sounded; as, *name*, *namely*.

* * In Latin, *e* at the end of a word always makes a syllable.



§ 2. Of the Vowel A.

Q. **H**AS a no sound besides long and short?
A. Yes, a broad sound like *au*; as, *call*.

Q. When must *a* be pronounced broad?

A. When it comes before *ll*, *ld*, *lk*, *lt*; as, *call*, *bald*, *walk*, *salt*.

B 2

In

† Spelling Book, Chap. 2. Sect. 2.

‡ Appendix, Chap. 1. Sect. 1.

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In these words *a* is pronounced like *au*; *all*, *ball*, (a globe) *fall*, *ball*, *inthrall*, *pall*, *squall*, *stall*, *tall*, *wall*; *calk*, *talk*; *balt*, *malt*; and in *almanac*, *albeit*, *Almighty*, *almost*, *already*, *also*, *although*, *altogether*, *always*, *falcon*, *false*, *palsy*, *halter*, *palter*, *paltry*, *ward*, *warm*, *warn*, *water*, *wrath*.

(Pronounced, *caull*, *bauld*, *wauk*, *fault*, *aul*, *baul*, &c.)

Q. Is there no *Exception* to this Rule?

A. Yes; *a* is not pronounced *broad* before *ll*, if they be *parted* in spelling; as *swal-low*; nor in *shall*.

Q. Is not *a* writ but not pronounced in some words?

A. Yes; in *Pharaoh*, *carriage*, *marriage*, *Parliament*, *russian*; and is sounded like *i* in *orange*, and like the consonant *y* in *Nathanael*.

(Pronounced, *Pharo*, *carrige*, *marrige*, *parliment*, *russin*, *oringe*, *Nathanyel*.)

* * * *A* also sometimes loses its sound, when it is in an improper diphthong; but, for observations on it, or any of the rest of the vowels, in a diphthong, see the next chapter.

Q. Does *a* end any words?

A. Only these, *flea*, *pea*, *plea*, *sea*, *tea*, (and *yea* now out of use) in which it sounds *e long*; and some proper names, as, *Asia*; and *idea*, *ferula*, *dilemma*, *asthma*, *guinea*, *opera*, *subpena*. Other words, that have the sound of *a* at the end, are mostly writ with *ay*; as, *day*, *say*.

(Pronounc'd, *flee*, *plee*, *see*, *tee*; *da*, *fa*.)

Note, *Ab* is writ at the end of some Scripture proper names (because in the original) sounded *a*; as, *Sarah*, *Judah*.

(Pronounced, *Sara*, *Juda*.)

§. 3. Of the Vowel E.

Q. **I**S single *e* never sounded at the end of words?

A. Yes; at the end of some proper names; as, *Phe-be*; and, in *be, he, me, she, the, we, ye, epitome, massacre, simile*: But in other words it is silent, and only serves to lengthen the sound of the foregoing vowel; as, *mate, mite, mote, mute*.

Q. Does *e* final always lengthen the sound of the foregoing vowel?

A. No; it does not, if it follow two consonants; as *hinge*: *I* also is often, and the other vowels sometimes, pronounced short in the last syllable, tho' *e* be at the end; as, *notice, practice, furnace*: And these of one syllable are short; *give, live, sieve, come, some, gone, none, dove, glove, love*.

These Words are pronounced short in the last syllable, though *e* be at the end; *office, olive, surplice, avarice, benefice, edifice, jaundice, malice, precipice, prejudice, apprentice, purpose, respite, infinite, opposite, primitive, positive, narrative, palace, palate, accurate, advocate, calculate, captivate, cultivate, intimate, ultimate, separate, obdurate, suffocate, surrogate, privilege, volume, minute of Time, appendage, baggage, bondage, herbage, hostage, lovage, mortgage, postage, savage, suffrage, umbrage*.

Age in these ten last words, *appendage, &c.* is pronounced *idge*.

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Q. Are there *no* words in which *e* lengthens the former vowel after two consonants?

A. Yes; these, *change, grange, strange, range, large, charge, forge, gorge, haste, paste, taste, waste, bathe, swathe, blithe, sithe, tithe, clothe, lothe, &c.*

Q. What *further use* is *e final* of, besides lengthening the former vowel?

A. When it follows *c, g,* and *th,* it *softens* their sound; as, *lace, stage, bathe.*

Q. If *e* be silent at the end of words, how are those words writ, that have the sound of *e short* at the end?

A. Mostly by *y*; as *Mercy**; or instead of *y,* some write *ie*; as, *mercie.*

Q. Is there *no other way* of writing the sound of *e* at the end of words?

A. It is writ by *ey* in *coney, honey, money, causey* or *causeway, chimney, clumsy, cockney, kersey, comfrey, palfrey.* It is also writ by *ee,* if it be sounded long; as, *agree*; and in *committee,* tho' short.

Except *Pea, &c.* p. 4. l. 24.

Q. Is not the *long* sound of *e* in the *middle* of words or syllables, sometimes writ by *other letters*?

A. In *some* words 'tis writ by *ea,* as, *veal*; and in a *few* by *ei,* as, *receive*; or by *ie,* as, *believe*; but *generally* 'tis writ by *ee,* or *e final*; as, *bleed, adhere.*

Q. Do not *some* letters always require *e* after them at the end of a word?

A. Yes; *i* and *v* end *no word* without *e* after them; as, *crasie, give.*

Q.

* *Spelling Book, Chap 2. Tab. 3. Sect. 2.*

Q. Is not *e* founded *obscurely* at the end of some words?

A. If it follow *a consonant* and *l*, it sounds obscure, or rather as if writ *before* the *l*; as, *bible**: It also sounds obscure, like *u*, in words ending in *cre*, *gre*, *tre*, as if writ before the *r*; as, *acre*, *meagre*, *mitre*, *sepulchre*; and like *a* in *serjeant*, *servant*, *service*, *Derby*, *merchant*, *sexton*. And words, that end in *en*, drop the sound of the *e*, insomuch that in verse it often makes no syllable; as, *heaven*.

(Pronounced *bibel*, *acur*, *meagur*, *mitur*, *sepulchur*, *farjeant*, *farvant*, *farvice*, *Darby*, *marchant*, *saxton*, *Heavn*.)

Note, *Proper names* in *en* sound the *e*; as, *Eden*.

Q. Does the adding *s* after *e final* give any sound to the *e*, so as to make *a syllable* more?

A. If the word end in *be*, *de*, *fe*, *ke*, *le*, *me*, *ne*, *pe*, *re*, *te*, *ve*, the addition of *s* makes *no* syllable; as, *bribe*, *bribes*; *tide*, *tides*, &c. But if the word end in *ce*, *ge*, *se*, *x*, or *ze*, it does; as, *face*, *faces*; *stage*, *stages*; *box*, *boxes*; *amaze*, *amazes*.

Note, The meaning and reason of this rule is this: If *es* follow a consonant that it *may* be sounded after, it increases *not* the syllables; as, *bribes*, *tides*; but if it follow a consonant that it *cannot* be sounded after, it *must* increase the syllables; as, *faces*, *boxes*; for it cannot be pronounced in the same syllable next after *s*, *x*, *z*, or *g*, *c*, *ch*, pronounced *soft*.

§ 4. Of the Vowel I.

Q. **I**S not *I* founded *long* in some words or syllables ending with *consonants*, contrary to the general rule?

A. Yes; before *gh*, *ght*, *gn*, *ld*, *mb*, and *nd*; as, *bigh*, *high-est*, *sight*, *sign*, *child*, *climb*, *mind*.

Q. Is not *i* sometimes pronounced like the consonant *y*?

A. Yes; before *er* and *on* it generally sounds like *y*; as, *panier*, *onion*; and in *Daniel*, *spaniel*.

(Pronounced, panyer, onyon, or inyon, Danyel, spanyel.)

Except, *carrier*, *farrier*, *champion*, *legion*, *union*, *question*, &c.

Q. Is not *i* writ, but not sounded, in some words?

A. Yes; in *Salisbury*, *business*, *medicine*, *chariot*, *fashion*, *cushion*.

(Pronounced, Salsbury, bisness, medcine, charot, fashon, cushion.)

I is pronounced like *e* in *machine*, *magazine*, *umpire*; and in *shire* at the end of counties; as, *Yorkshire*; and like *ea* in *fatigue*, *intrigue*, *pique*.

(Pronounced, mashene, magazene, umpere, Yorkshere, fateag, intreag, peak.)

Q. If *i* end no words, how must those words be writ, that have the sound of *i* at the end?

A. Mostly by *y*; as, *deny*: Or, instead of *y*, some write *ie*.

dove, glove, novice, novel, novelty, plover, cover, covet, covenant, cozen to cheat, dozen, monk, month, tongue, attorney, worry, govern, borough, oven, flower, love, lovage, utmost, become, comely, stomach, woman, custom, comrade, acrimony, ceremony, company, matrimony, patrimony, testimony, mongrel, forth, other, pother, and in some at the end of words, as, handsome.

(Pronounced, colour, cum, cumfort, &c.)

Some pronounce *ron* in these words, as if writ *urn*; *apron*, *citron*, *iron*, *inviron*, *saffron*.

Q. Is not *o* sometimes *obscurely* founded?

A. 'Tis founded very *obscurely*, something like, *e*, before *n* at the end of a word; as, *button*.

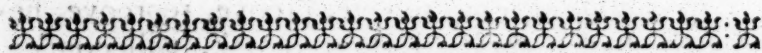
O is pronounc'd like *i* in *women*; though not in *woman*.

Q. If *o* end few words, how must its found be writ?

A. With *ow*; as, *widow*, *willow*.

Except *doe*, *foe*, *toe*, *roe*, *woe*, *palisadoe*.

These words end in *o*, *do*, *go*, *lo*, *no*, *so*, *to*, *too*, *two*, *whose*, *embargo*, *embryo*, *bravado*, *granado*, *tobacco*, *bagnio*, *callico*, *cargo*, *hero*, *echo*, *indigo*, *punctilio*.



§. 6. Of the Vowel U.

Q. Is not *u* pronounced *short* in the last syllable of some words ending in *e final*, contrary to the general rule?

A. Yes; in *adventure*, *architecture*, *conjecture*, *creature*, *feature*, *figure*, *fracture*, *furniture*, *gesture*,
in-

indenture, injure, jointure, juncture, lecture, manufacture, mixture, nature, nurture, peradventure, picture, posture, rapture, rupture, scripture, sculpture, structure, superstructure, tincture, torture, venture, vesture, verdure.

(Pronounced, adventur, architectur, &c.)

Q. Does *u* end any words?

A. Only these, *you, thou, lieu, adieu, beau, flambeau*; and some scripture proper names, as, *Esau, Elibu*.

(Pronounced, lu, adu, bo, flambo.)

Q. How then are *other* words writ, that end with the sound of *u*?

A. Generally with *ew*, as, *brew, crew, new*; and some with *ue*, as, *accrue*.

These words are writ with *ue* sounded *u*; *blue* (a colour), *clue, glue, due* (a debt), *hue* (a colour), *true, sue, issue, pursue, residue, revenue*.

U is pronounced like *i* short in *bury, busy*; like *ow* in *cucumber*; and like *w* in *persuade*; (oft writ *perswade*).

(Pronounced, birry, bisly, cowcumber.)



§ 7. Of *Y* when it is a Vowel.

Q. **H**OW is *y* sounded, when it is a vowel?

A. Mostly like *e* short; as, *holý**; except in words of one syllable, like long *i*, as, *thy*; and

* *Spelling-Book*, Chap. 2. Tab. 3. Sect. 2.

and at the *end* of *affirmations*, as, *multiply*;
and when the *accent* is on it, as, *reply*.

r is sounded like *e* long in *frigafy*, *guaranty*.

Q. Is *y* much used for *i*?

A. No; seldom, but at the *end* of words.
Except when the sound of *i* comes *twice* together; and then the *first* is writ with *y*; as, *dying*: Or in words derived from the *Greek*; as, *tyranny*.

Note, *Y* in the *middle* of *compound* and *derivative* words is generally changed into *i*; as, from *plenty*, *plentiful*, from *weary*, *wearier*, *wearily*, *wearied*; unless *i* follows, as *wearying*.

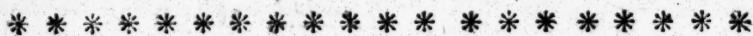


C H A P. II.

Of the Double Vowels or Diphthongs.

Q. **W**HAT is a double vowel or diphthong?

A. A double vowel or diphthong, is two vowels together making but one sound, or syllable; of which there are two sorts, proper and improper.



§ I. *Of the proper Double Vowels.*

Q. **W**Hat mean you by a proper double vowel?

A. A proper double vowel is when both the vowels are sounded; as, *au*, in *laud*.

Q.

Q. How many proper double vowels are there?

A. Six; *ai, au, ee, oi, oo, and ou*; as, *laid, laud, bleed, void, boot, house.*

Q. Do these proper double vowels always keep their mixt sound?

A. Only *ee* and *oi*; the rest sometimes become improper double vowels: Thus, *ai* is often pronounced like *e* or *i* short, as, *fountain*; and *au* in a few words is pronounced like *a*, as, *aunt, gauge*; and like *o* in *fault, assault, vault*; *oo* like *u* short, as, *blood*; *ou* like *u* short, as, *couple*; and *ow* like *o*, as, *know, widow.*

(Pronounced, *founten*; *ant, gage*; *folt*; *affolt*; *volt*; *blud*; *cupple*; *kno, widdo.*)

Note, *au, oo, and ou*, mostly keep their mixt sound: But *ai* is pronounced like *a* or *e* short in *captain, curtain, fountain, mountain, murrain, villain, dainty*; and like *i* in *chaplain*: *Au* is like *a* short in *daunt, haunch, baunt, jaunt*: *Oo* is like *u* short in *food, flood, good, hood, flood, wood* of trees; and *ou* is like *u* short in *courage, nourish, flourish, journey, journal, country, mourn, sojourn, pourtray, double, trouble, honour, favour, savour, rancour, rigour, labour, odour, succour, valour*; and in *ous* at the end of Words, as, *joyous, gracious.*

Q. Are these vowels always diphthongs when they come together in a word?

A. No; in Scripture proper names they generally go to different syllables; as, *ai*, in *Ja-ir*, *au* in *Caperna-um*, *ee* in *Be-erites*, *oi* in *Lo-is.*

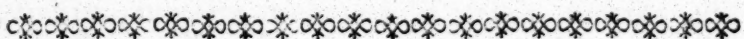
Q. Are they not *divided* in some other words, besides Scripture names?

A. Yes; *ee* are parted in words compounded * with *re* or *pre*, as, *re-enter*, *pre-engage*; *oi* and *co* are likewise parted in words compounded with *co* (for *con*), as, *co-incident*, *co-operate*; and *oi* in words ending in *ing*, as, *do-ing*.

Q. Are the *sounds* of these proper Double Vowels always writ with the *same letters*?

A. Because *i* and *u* end few words, *ai*, *au*, *oi*, *ou*, are writ at the end, *ay*, *aw*, *oy*, *ow*; as, *clay*, *claw*, *cloy*, *bow*.

The sound of *ai* in the last syllable of a word is sometimes writ by *e final*, according to the derivation, instead of *i*, as, *prepare*; tho' this rule is not always observed, as, *repair*. Names also which are derived from the Latin *or*, and have generally been writ *our*, are now by some good authors writ *or*; as, *honor*, *favor*, and not *honour*, *favour*.



§ 2. Of the *improper* Double Vowels.

Q. WHAT mean you by an *improper* Double Vowel?

A. An *improper Double Vowel* is when one of the vowels is *not* sounded; as, *a* in *sea*, *head*.
(Pronounced, fee, hed.)

Q. How many *improper Double Vowels* are there?

A. Eleven; *aa*, *ea*, *ei*, *eo*, *eu*, *ie*, *oa*, *oe*, *ua*, *ue*, *ui*; as, *Aa-ron*, *sea*, *de-keit*, *peo-ple*, *feud*, *brief*, *boat*, *doe*, *guard*, *due*, *fruit*.

Q. Are these vowels *always* diphthongs when they *come together* in a word?

A. No; they are generally divided in *Scripture proper names*, and some others; as, *aa* in *Ba-al*, *ea* in *Gile-ad*, *ei* in *Skime-i*, *eo* in *Be-cr*, *eu* in *Zacche-us*, *ie* in *Uri-el*, *oa* in *Zo-an*, *oe* in *Jo-el*, *ue* in *Kemu-el*, *ui* in *Jesu-it*.

Q. Are they not *divided* in some *common words*?

A. Yes; *ea* and *ei* are divided in words compounded with *re* or *pre*; as, *pre-amble*, *re-iterate*, and *oa* or *oe* in words compounded with *co* (for *con*), as, *co-adjutor*, *co-eternal*; *ie* are likewise divided in words ending in *er*, *ed*, *est*, or *eth*, as, *bri-er*, *di-ed*, *di-est*, *di-eth*; and *ie* or *ui* in words derived from the *Latin*, as, *pi-ety*, *gratu-ity*.

Q. Are the *sounds* of the improper Double Vowels always *writ* with the *same letters*?

A. No; because *i* and *u* end few words, *ei*, *eu*, and *ui*, are writ at the end, *ey*, *ew*, *uy*; as, *wbey*, *dew*, *buy*.

Q. Have not these improper Double Vowels *different sounds*?

A. Yes; all but *aa*, and *ua*, which are pronounced like single *a*; as, *Aaron*, *guard*.

(Pronounced, *Aron*, *gard*.)

Aa is only used in a few proper names; and *ua* in *guard*, *guardian*, *guaranty*, *persuade*, (oft writ *perswade*) and after *q*, as, *quart*, *square*.

Ea

Q. How is *ea* sounded?

A.

A. Like *e* long, as, *sea*; like *e* short, as, *bread*; and like *a* long, as, *swear*; or *a* short, as, *heart*.

(*Pronounced, see, bred, sware, hart.*)

Ea is pronounced like *e* long in *cleave*, *leave* (*licence*), *neal*; like *e* short in *head*, *lead*, *dread*, *read* or *did read*, *steady*, *heavy*, *heaven*, *leaven*, *learned*, *earnest*, *jealous*, *pleasant*, *pleasure*, *measure*, *treasure*, *earth*, *feather*, *leather*, *weather*, *threaten*, *rehearse*; and like *a* short in *hearken*, *heart*, *hearten*, *serjeant*.

Ei or *Ey*.

Q. How is *ei* founded?

A. Often like *e* long, as, *deceit*; and sometimes like *a* long, as, *feign*; or *e* short, as, *forfeit*.

(*Pronounced, deceit, fane.*)

Ei is founded like *e* long in *deceive*, *deceit*, *receive*, *receipt*, *conceive*, *believe*, *perceive*; like *a* long in *reign* of a king, *deign* (*vouchsafe*), *heir*, *neighbour*; and like *e* short in *foreign*, *heifer*. In a few words both the vowels are founded, as, *height*, *streight*, *weight*.

Eo.

Q. How is *eo* founded?

A. Like *e* short, as, *Leonard*; *e* long, as, *People*; and *o* long, as, *George*.

(*Pronounced, Lennard, peple, Jorge.*)

Eo is a diphthong that is used in but few words; as in *leopard*, *seof*, *jeopardy*.

Eu or *Ew*.

Q. How is *eu* founded?

A.

A. *Eu* or *ew* and *eau*, are pronounced like *u* long; as, *neuter*, *dew*, *beauty*; and like *u* short in *grandeur*.

(Pronounced, nuter, du, buty, grandur.)

Three vowels together in one syllable are called a *triphthong*, of which there are only two, *eau* and *ieu*, as, *beauty*, *lieu*.

Ew is pronounced like *o* or *ow*, in *shew*, *Shrewsbury*, *sew*, *strew*; *eau* like *o* or *aw* in *beau*, *flambeau*, and *ieu* like *if* in *lieutenant*.

(Pronounced, show, Shrowsbury, sow, strow, bo, flambo, listenant.)

Ie.

Q. How is *ie* founded?

A. Like *e* long, as, *field*; *e* short, as, *fierce*; and at the end of some words, *i* long, as, *magnifie**; but mostly *e* short at the end, as, *busy*.

(Pronounced, feeld, ferce, magnifi, bisse.)

Ie is founded like *e* long in *priest*, *siege*, *besiege*, *believe*, *relieve*, *retrieve*, *grieve*, *ciel*, *cashier*, *view*; and like *e* or *i* short in *friend*, *pierce*, *sieve*.

Oa.

Q. How is *oa* founded?

A. Mostly like *o* long, the *a* supplying the place of *e* final; as, *cloak*.

(Pronounced, cloke.)

Oa is pronounced like *au* in *goat*, and *ai* in *goal*, now often writ *jail*.

(Pronounced, graut, jail.)

Oe

Oe

Q. How is *oe* founded?

A. *Oe*, or *æ*, is pronounced like *e*, as, *oeconomy*; like *o* long in *doe*, *foe*, *floe*, *toe*, *woe*; and like *oo* in *shoe*.

(Pronounced, Economy, do, so, flo, to, wo, shoo.)

* * *Oe* is a Latin Diphthong, and used in very few common English words.

Ue

Q. How is *ue* founded?

A. *Ue*, at the end of words, is pronounced like *u* long, as, *accrue*, *residue*, *revenue*.

If *ue* end a word after *g*, it is silent; as, *dialogue*, *tongue*, *harangue*; except *ague*, *argue*; and in *plague*, *Hague*, *prorogue*, it lengthens the sound of the former vowel.

(Pronounced, accru, dialog, tong, harang.)

It is pronounced like *e* in *guess*, *guest*, *Guelderland*, *guerkins*, *value*; and like *ow* in *indue*.

(Pronounced, gess, gelt, Gelderland, gerkins, valle.)

Q. Is *ue* often used as a diphthong?

A. No; *ue* is very seldom a diphthong, as, *gru-el*; except it follow *q*, as, *queen*.

Ui or *Uy*.

Q. How is *ui* pronounced?

A. Like *u* long, as, *fruit*; *i* long, as, *guide*; or *i* short, as, *build*.

(Pronounced, frute, gide, bild.)

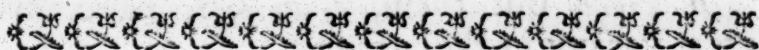
Ui is pronounced like *u* long in *suit*, *suitable*, *fruit*, *recruit*; like *i* long in *guile*, *beguile*, *guise*, *disguise*; and like *i* short in *guild*, *guilt*, *guinea*.

Note, *ue* or *ui* after *g* hardens it; as, *guess*, *guide*.

Q.

Q. Is there not a *general rule* for writing improper double vowels by the *sound*?

A. Yes; this, That the *vowel* that is more *sounded* is generally writ *first*; as, *bread, break*; where the *e*, which is more *sounded* than *a*, is writ *first*: But to this rule there are a good many exceptions.



C H A P. III.

Of the Consonants.

Q. WHAT is a Consonant?

A. A Consonant is a letter which can make *no sound* or *syllable* without a vowel, either before or after it.

* * It has its name *consonant*, from its not being *sounded* but with a vowel.

Q. Do not Grammarians divide the consonants some way?

A. Yes; into *single* and *double*; and also into *mutes*, *liquids*, and *neuters*.

Q. Which of them are *single*, and which *double* consonants?

A. X and Z are call'd *double* consonants, because they have the sound of *two letters*, i. e. *ks* and *ds*; all the rest are *single*.

Q. Which are *mutes*?

A. These *, *b, c, d, f, g, j, k, p, q, t, v.*

Q.

* So called because they are quite *silent* without a vowel, and cannot be pronounced next after a *liquid*, in the same syllable, with a vowel after; as, *rpo*.

Q. Which are *liquids*?

A. These, *l, m, n, r.* †

Q. Which are *neuters*?

A. These, *h, f, w.* *

Q. Do the Consonants *change* their sound much?

A. None, but these, *c, g, f, t,* have any great variety in their sound.

B.

Q. Have you nothing to observe of the sound of *b*?

A. Yes; *b* is *silent* in these words, *dumb, crumb, plumb, rhomb, thumb, lamb, limb; debt, debtor, doubt, subtle:* In these it supplies the place of *e final, climb, comb, tomb, womb, coxcomb;* and is sounded like *p* in *subpena.*

(Pronounced, *dum, crum, plum, rhum, thum, lam, lim; det, dettor, dout, futile, clime, come, tome, wome, coxcome, suppena.*)

C.

Q. What observe you of *c*?

A. *C* has a *hard* sound like *k*, as *cord;* and *soft*, like *s*, as, *city.*

(Pronounced, *Kord, Sity.*)

Q. When must *c* be sounded *hard*?

A. Before *a, o, u, l, r;* as, *card, cord, curd, clean, crab;* and at the end of words, as, *arithmetic.*

Words

† So called because they are easily pronounced after a mute; as, *pre.*

* So called, because, strictly speaking, neither mutes nor liquids.

Words ending with *c* had formerly *k* after them, which is now mostly left out; as, *arithmetic*, rather than *arithmetick*.

Except words of *one syllable*; as, *neck*, *nick*.

Q. When must *c* be pronounced *soft*?

A. Before *e*, *i*, and *y*; as, *cease*, *city*, *cypber*; also before an *apostrophe*, denoting the absence of *e*; as, *plac'd* for *placed*.

(Pronounced, *seale*, *Sity*, *'sypher*, *plas'd*.)

Q. Is not the *kard* sound of *c* sometimes writ by *k*?

A. It is always writ by *k* before *e*, *i*, and *n*, as, *keep*, *kill*, *kneel*; but, before all *other* letters, by *c*; as, *cat*, *cot*, *cut*, *clap*, *crack*.

Except some words derived from the *Latin* or *Greek*, and some *proper names*, where 'tis writ by *ch*; as, *chart*, *Christ*, *christen*, *Christian*, *Christmas*, *Christopher*, *cholic*, *chymist*, *chronical*, *chronicle*, *chronology*, *chrysolite*, *school*, *scholar*.

Q. Is not the sound of *soft c* often writ by *s* or *t*?

A. Yes; for *c*, *s*, and *t* before *i*, followed by *another vowel*, all sound like the *hissing s* or *sh*; as, *musician*, *persuasion*, *section*.

(Pronounced, *musishan*, *persuashon*, *secshon*.)

Q. How then must I know *which* of them to write?

A. All words of this kind are *derived* from others; as, *musician*, *persuasion*, *section*, from *music*, *persuade*, *sect*; and therefore, if the word they are derived from, end in *c*, *ck*, or *ce*, then *c* is used, as, *musician*, *gracious*, from *music*.

music or *musick*, *grace*; if with *de*, *s*, or *se*, then *s* is used, as, *persuasion*, *confession*, *infusion*, from *persuade*, *confess*, *infuse*; but, if in *t*, or *te*, then *t* is used, as, *fermentation*, *imitation*, from *ferment*, *imitate*.

* * These Distinctions are easier to those that know the Latin Derivations; * for, if they are derived from a Latin Supine in *tum*, *ti* is used; if from *sum*, *si*; if from a Substantive of the first Declension in *ca* or *tia*, or the second in *itum* or *cium*, *ci* is used.

Q. Have you any thing more to observe relating to this rule?

A. Yes; the sound of *shan* at the end of words must be writ *cian*, as, *Grecian*; *shate*, by *tiate*, as, *gratiate*; *shent* by *cient* or *tient*, as, *ancient*, *patient*; and *shon* or *shun* by *tion*, as, *faction*.

These are *Exceptions* to these Rules.

Shan or *shun* is writ by *sion* in these words, allusion, animadversion, ascension, asperision, aversion; circumcision, collusion, comprehension, compulsion, conclusion, condescension, confusion, contusion, conversion, convulsion; decision, decursion, delusion, division, diffusion, dimension, discursion, dispersion, distention, dissuasion, diversion, division, divulsion; effusion, emulsion, erosion, evasion, everision, excision, exclusion, excursion, expansion, explosion, expulsion, extension, extrusion; illusion, immersion, incision, inclusion, incurision, inhesion, insperision, intrusion, invasion, irrision; mansion; occasion, occlusion; pension, persuasion, provision; reprehension, reversion, revulsion; suffusion; version.

These

* See Appendix, Chap. 4, Sect. 3.

These are writ by *ssion*, accession, admission; commission, compassion, compression, concession, concussion, confession; depression, dismissal; expression; impression, intercession; mission; omission, oppression; passion, percussion, permission, procession, profession, progression; remission; secession, session, submission, succession.

Q. Has *t* always this sound of *soft c* or *s* when it comes before *i* followed by another vowel?

A. No; if *t* begin a word, or follow *s*, or be used in *plurals* or *derivatives* ending in *ties*, *tiest*, *tieth*, *tier*, it keeps its own natural sound; as, *tied*, *bestial*, *duties*, *empties*, *emptiest*, *emptied*, *emptier*.

Ti also has its own sound in *some Scripture proper names*; as, *Shealtiel*, *Shephatiah*.

Q. Since *c* sounds like *s* before *e*, *i*, and *y*, can you give me no further direction which of them to write?

A. You may observe these general rules: Most words beginning with the sound of *s* must be writ with *s*, as, *six* (*a*); also the sound of *s* at the beginning of syllables is mostly writ by

These are the *Exceptions* to these Rules.

(a) Except cease, Cecrops, cedar, celebrate, celerity, celibacy, cell, cellar (*for liquor*), celsitude, Celsus, celandine, cement, censorious, centaur, center, centinel, centry, centurion, century, cephalic, Cephas, Cerberus, cerecloth, ceremony, Ceres, Cæsar, certainty, certificate, cess, cessation; cicatrice,

by *s*, as, *re-serve* (*b*) : except the sound of *fi* or *fe* at the end, which is mostly writ with *c*,

as,

trice, Cicero, cider, ceiling, cinamon, cinque-ports, cion or cyon (*of a tree*) cipher, circle ; all compounds of *circum*, as, circumcise ; cistern, citadel, citation, citizen, citron, city, civet, civil ; Cybele, Cyclades, Cyclops, cylinder, cymbal, cynic, Cynthia, Cyprus, Cyrene.

(*b*) *Except* Acerbity, acid, acidity, accident, adjacent, ancestors, ancient ; all words ending in *cism*, as, anglicism ; antecedent, anticipate, artificer, associate, audacious ; benefice, beneficence ; cancel cancer, calcine, capacious, capricious, capacitate, chancel, chancellor, chancery, conceal, concede, conceive, conceit, concenter, concern, concert, confession, concise, council, cruciate, crucible, crucify ; de cease, deceive, december, decency, decennial, decent, deception, decertation, decession, decide, decimal, decimate, decipher, decision, deficiency, delicious, docible ; efficacious, efficient, especially, exceed, excel, except, exercise, excise, excision, excite, excruciate, explicit ; facilitate, felicity, facetious, forcible ; gracious, grocer ; imperceptible, implicit, incapacity, inauspicious, incentive, incessant, incest, incident, incision, incite, innocence, intercessor, intercept, invincible ; judicious ; larceny, loquacity ; Macedonia, macerate, magnificent, medicinal, mercenary, mercer, mercy, multiplicity, municipal, munificence ; necessary, necessity, necromancy, nuncio ; officiate, ocean ; pacify, parcel, parcimony, parricide, participate, pencil, perspicacity, pervicacious, pertinacious, precede, precept, precinct, precious, precipice, precipitate, precise, predecessor, prejudicial, proficient, pronunciation,

pro-

as, *constancy* (*c*): And the sound of *s* in most words ending in *arce*, *erce*, *orce*, *urce*, *ouce*, is writ with *s*, as, *parse*, *herse*, *borse*, *purse*, *house* (*d*); but *ace*, *ece*, *ice*, *oice*, *uce*, *ance*, *ence*, *ince*, *once*, *ounce*, *unce*, with *c*, as, *face*, *fleece*, *vice*, *voice*, *spruce*, *dance*, *hence*, *mince*, *once*, *pounce*, *dunce*. (*e*)

provincial; rapacious, ratiocination, reciprocal, recital, reconcile, rouncivals; sagacity, faucer, Sicily, simplicity, sincerity, sociable, society, Socinians, solecism, solicit, solstitial, solicitous, sorcery, spacious, special, species, specify, specious, sufficiency, supercilious, superficial, suspicious; tacit, Turcism; veracity, vivacity, voracious.

(*c*) Except Apostasy, busy, causey, clumsy, controversy, courtesy, drowsy, dropsy, extasy, easy, epilepsy, frenzy, or frenzy, gypsy, greasy, heresy, hypocrisy, jealousy, kersey, leprosy, palsy, pleurisy, posy, poesie, purisy, quinsy, whimsy.

(*d*) Except Amerce, divorce, farce, fierce, force, pierce, scarce, source.

(*e*) Except Abuse, base, case, cease, geese, concise, merchandise, paradise; abuse, abstruse, excuse, profuse, recluse, refuse, use, dense, condense, dispense, immense, tense, intense, propense, sense, suspense.

Q. Is not *c* writ but not sounded in some words?

A. Yes; *c* before *k* is silent; as, *back*; and in these, *Glocester*, *Worcester*, *acquiesce*, *muscle*, *scene* (of a stage), *scent* (a smell), *ascent* (rising), *descent*, *disciple*, *discipline*, *apprenticeship*, *conscience*, *science*, *sceptre*, *scissars*, *schism*, *verdict*, *indict*, *victuals*, *victualler*, *perfect*, *perfectness*. *

(Pronounced, Bak, Gloster, Wolster, acquies, musse, scen, sent, &c. sizm, verdict, indite, vittles, vitler, perfit, perfitness.)

C

D.

* But it is sounded in *perfection*, *perfective*.

D.

Q. What observe you of *d*?

A. At the end of affirmations, or qualities derived from them, instead of *ed* we oft write *t*; as, for *burned*, *burnt*; *blessed*, *blest*; *dwelled*, *dwelt*. *

D is little sounded in *chandler*, *ribband*, *candle-mass*, *handsel*, *handsome*, *landlord*.

(Pronounced, Chanler, ribbon, canlemass, hansel, handsome, landlord.)

F.

Q. What observe you of *f*?

A. *F* and *v* are much alike in sound, and are sometimes changed into each other; as, from *life*, *lives*; *give*, *gift*.

G.

Q. What observe you of *g*?

A. *G* has a hard and soft sound; as, *game*, *gentle*.

Q. When must *g* be pronounced hard?

A. Before *a*, *o*, *u*, *l*, *r*, and at the end of words or syllables; as, *game*, *gone*, *gun*, *glass*, *great*, *bring*, *bring-ing*.

Q. How then must those words be writ which have the sound of soft *g* before *a*, *o*, and *u*?

A. The soft sound of *g* before *a*, *o*, and *u*, must be writ by *j*; as, *jag*, *jog*, *jug*.

Q.

Q. When must *g* be pronounced *soft*?

A. Before *e*, *i*, and *y*; as, *gentle*, *ginger*, *gypsey*.

Q. Are there no *exceptions* to this rule?

A. Yes; *g* is *hard* before *e* and *i* in *Scripture proper names*, and *some others*, and in *some common words*; as, *Geba*, *Gibson*, *get*, *give*: Or, if *gg* come together, they are pronounced *hard*; as, *stagger*.

Except *exaggerate*, *suggest*.

Q. Is not *g* silent in some places?

A. Yes; before *m* or *n* in the same syllable it is not pronounced; as, *phlegm*, *gnat*, *sign*; nor before *l* in *foreign words*; as, *Seraglio*, *Broglio*.

(Pronounced, *Phleme*, *Nat*, *sine*, *Seralio*, *Brolio*.)

G is writ but not sounded in *reign* (of a king), *arraign*, *assign*, *resign*, *condign*, *consign*, *design*, *coming*, *bagnio*.

G before *n* at the end of a syllable *lengthens* the sound of the *foregoing vowel*; as in *phlegm*, *sign*: Except, *foreign*, *sovereign*.

Q. Is not *g* sometimes pronounced like *d g*?

A. Yes; in *Roger*, *agile*, *college*, *fragil*, *flagelet*, *legerdemain*, *magic*, *oblige*, *pigeon*.

(Pronounced, *Rodger*, *adgile*, *colledge*, *fradgil*, *fladagelet*, *ledgerdemain*, *madgic*, *oblidge*, *pidgeon*)

Q. Have you *nothing* to observe of *gh*?

A. Yes; *gh* in the *middle* or *end* of words is *silent*, but *lengthens* the sound of the *foregoing vowel*; as, *thigh*, *though*, *mighty*.

(Pronounced, *thy*, *tho*, *mity*.)

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Gh is *silent* in *high, igh, sigh, bright, blight, night, fight, might, mighty, plight, fight, right, delight, eight, eighteen, freight, height, weight, streight, inveigh, bought, brought, fought, fraught, taught, sought, wrought, daughter.*

Note, though, although, through, are often writ, tho' altho', thro', by an apostrophe.

Except these, *laugh, cough, tough, trough, rough, enough* in quantity, *slaughter*, in which *gh*, is pronounced like *ff*. (*Pronounced, lass, coff, toff, troff, ruff, enuff*; but *enough* in number is pronounced *enow*, as *money enough* (*enuff*), *men enough* (*enow*).

Q. Does *gh* begin no word?

A. *Very few*; but at the beginning it is pronounced like *hard g*; as, *Ghent, ghost.*

(*Pronounced, Gant, golt.*)

Q. Have you any thing *more* to observe of *gh*?

A. *Burgh* at the end of some *proper names*, is pronounced *burrow*; as, *Edinburgh.*

(*Pronounced, Edinburrow.*)

Proper names of this sort are also sometimes writ *bro*; as, *Hambro'.*

H

Q. What observe you of *h*?

A. *C* or *p* (as well as *g*) placed *before it alter its sound.*

Q. How is *ch* pronounced?

A. In most *proper names* or *words* derived from the *Greek* or *Hebrew*, *ch* sounds like *k*, as *Christ, choler*; and in those from the *French* like *sh*; as, *chevalier, champaign, chaise, capuchin, machine, debauchee*: But the sound of *ch*

ch peculiar to the *English* is like *tch*; as *choose*, *church*.

And indeed most *English* words ending in *ch* have *t* before them; as, *watch*; except, *rich*, *which*, *much*, *such*.

(*Pronounced*, *Krist*, *koler*, *shevalier*, *shampain*, *shaize*, *capusheen*, *masheen*, *tchoose*, *tchurch*.)

Ch is pronounced like *qu* in *choir*, *choirister*; and is silent in *drachm*, *yatch*, *schism*.

(*Ponounced*, *Quire*, *quirister*, *dram*, *yat*, *lism*.)

Q. How is *ph* pronounced?

A. Like *f*; as, *physic*, *philosophy*, *sapphire*, *triumph*.

(*Pronounced*, *Fisie*, *filosofy*, *sapfire*, *triumf*.)

* * *Ph* is seldom writ, but in words derived from the *Greek*.

Q. Has *ph* always the sound of *f*?

A. No; it is silent in *phthisic*, *phthartic*; and sounds like *v* in *Stephen*.

(*Pronounced*, *Tisic*, *thartic*, *Steven*.)

Q. Have you nothing further to observe of *h*?

A. Yes; *h* is silent at the end of proper names ending in *ah**, as, *Jeremiah*; and after *r* or *sc*, as, *Rhine*, *school*. It is also silent in these, *John*, *Thames*, *Thomas*, *Thomasin*, *Thoulon*, *berb*, *heir*, *honest*, *honour*, *asthma*, *Anthony*, *Dorothy*, *lantborn*, *thyme*, *Abrakam*.

(*Pronounced*, *Jeremia*, *Rine*, *scool*, *Jon*, *Tems*, *Tomas*, *Tomasin*, *Toloon*, *erb*, *eir*, *onest*, *onur*, *astma*, *Antony*, *Doroty*, *lantorn*, *tyme*, *Abram*.)

* * Some Grammarians have called *h* only an *aspirate*, and no letter; which will appear to be a mistake by several words, wherein it alters the signification; as, *eat*, *heat*; *aunt*, *haunt*; *our*, *hour*; &c.

J.

Q. What observe you of *j*?A. *J* has always the sound of *soft g*, and must be writ for it before *a, o, u*, as, *jag, jog, jug*; but is *never* writ at the end of a word.

K.

Q. What observe you of *k*.A. *K* always has the same sound like *hard c*; as, *keep, kill, kneel*.For directions which of them to write, see the observations on *c*, p. 21.

L.

Q. What observe you of *l*?A. Two *ll*'s must not be writ at the end of words of more than one syllable, tho' they be compounded of a word that ends with *ll*; as, *joyful*.Except *all* sounded *aul*; as, *install, recall*.Q. Is not *ll* generally writ at the end of words of one syllable?A. *Yes*; as, *bell, bill*; except a diphthong go before it; as, *bail*.Q. Is not *l* silent in some words?A. *Yes*; *l* is silent in *Bristol, Holborn, Lincoln, Norfolk, Suffolk, chalk, baulk, calk, talk, walk, folk, yolk, folder, calf, half, balm, calm, psalm, could, would, should, holpen, falcon, dolphin, almond, Walter* (a man's name), *calve, chauldron, salve, salmon*.(Pronounced, *Bristo, Hoburn, Lincon, Norfolk, Suffolk; chauk, bank, hauk, cauk, tauk, wauk, fauk, yauk, câf, half, bâm, câm, sâm, cud, wad, thud, hopen, faucon, dophin, amond, wauter, cave, chaudron, sauve, sammon*.)*L* sounds like *r* in *cornel*. (Pronounced, *cornel*.)

M.

M.

Q. What observe you of *m*?

A. *M* keeps the *same sound*; except *account* (reckoning), now often writ, as it is pronounced, *account*.

N.

Q. What observe you of *n*?

A. *N* always has the *same sound*, except in the following words, where it is *silent*, *autumn*, *colum*, *condemn*, *contemn*, *damn*, *hymn*, *kiln*, *limu*, *solemn*, *government*.

(Pronounced, *autum*, *colum*, *condem*, *contem*, *dam*, *hym*, *kill*, *lim*, *solem*, *government*.)

P.

Q. What observe you of *p*?

A. *P* is *silent* in *Thompson*, *Sympson*, *psalm*, *psalter*, *receipt*, *tempt*, *attempt*, *contempt*, *exempt*, *empty*, *sumpter*, *symptom*, *assumption*, *consumption*, *presumption*, *redemption*.

(Pronounced, *Tomson*, *Symson*, *Sam*, *receit*, *temit*, &c.)

For more observations on *p*, see *h*.

Q.

Q. What observe you of *q*?

A. *Q* is never used without *u* after it; as, *queen*.

Q. Has *q* always the *same sound* as in *queen*?

A. No; *qu* ends a few words, with *e* after it, according to the *French* mode, or which are derived from the *Latin* in *quus*, and sounds like *k*; as, *burlesque*, *antique*, *oblique*.

Qu is likewise pronounced like *k*, in *banquet*, *liquor*, *lacquey*, *exchequer*, *masquerade*, *conquer*; tho' not in *conquest*.

(Pronounced, antike, oblike; banket, lickor, lackey, exchequer, maskerade, conker.)

R.

Q. What observe you of *r*?

A. It keeps the *same sound*, except that it is *silent* in *Worcester*.

(Pronounced, Wofter.)

S.

Q. What observe you of *s*?

A. *S* hath a *sharp hissing sound*, and an *obscure soft sound*, like *z*.

Q. When hath it the *hissing*, and when the *obscure sound*?

A. It has the *hissing sound* in all words of more than one syllable that *end* in *ous* (sound-*ed us*), as, *gracious*; and in these, *this*, *thus*, *us*, *yes**; at the *end* of *other words* it is generally sounded like *z*, as, *worms*; and sometimes *between two vowels*, as, *advise*, *reason*.

(*) *Other words* of one syllable, that have this *hissing sound*, must be writ with *ss*, as, *bless*, *bliss*.

Q. Are not some *affirmations* distinguish'd from *names* only by the *sound* of *s*?

A. *Yes*; these *affirmations*, *use*, *abuse*, *disuse*, *excuse*, *rise*, *house*; from the *names* *use*, *abuse*, *disuse*, *excuse*, *rise*, *house*; *s* being pronounced *soft* like *z* in the *affirmations*, and *sharp* in the *names*.

Q.

Q. Is not *s* sometimes pronounced like *sh*?

A. Yes; before *ure* at the end of words; as, *sure*, *pleasure*: Also in *sugar*, *hosier*, *usual*, *sensual*, *casual*, *casuist*, *assume*, *presume*, *issue*.

(Pronounced, *shure*, *pleashure*, *shuggar*, *hoshier*, *ushual*, *senshual*, *cashual*, *cashuist*, *ashume*, *preshume*, *ishue*.)

Q. Is not *s* silent in some words?

A. Yes; in *Liste*, *Carlisle*, *viscount*, *isle*, *island*, *demesne*.

(Pronounced, *lile*, *Carlile*, *vicount*, *ile*, *iland*, *demain*.)

* * *S* must be pronounced in *Island* the name of a country; i. e. *Iceland*, or the land abounding with ice.

* * For more observations on *s* see c.

T.

Q. What observe you of *t*?

A. *T* is silent in *delft*, *hautboy*, *Christmas*, *christen*, *mortgage*, *waistcoat*; and has something of the sound of *kissing s*, in such words as these, *apostle*, *bristle*, *bustle*, *castle*, *epistle*, *gristle*, *nestle*, *rustle*, *thistle*, *whistle*; and *th* is pronounced like *d* in *father*, *rather*, *gather*, *farther*, *feather*, *leather*, *weather*, *whether*, *nether*, *neither*, *hither*, *thither*, *with*, *whither*, *other*, *another*, *mother*, *brother*, *poth*, *smother*, *burthen*, *murther*, (often writ *burden*, *murder*) *further*, *fathom*, *Cuthbert*, *together*.

(Pronounced, *delf*, *hauboy*, *christmas*, *chrifen*, *mortgage*, *waicoat*, *apostle*, *bristle*, *fader*, *rader*, &c.)

* * For more observations on *t* see c.

V.

Q. What observe you of *v*?

A. *V* ends no words without *e* after it; as,

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give : And is *never* writ *double*, how strong
soever the accent be upon it ; as, *given*.

(*Pronounced, givven.*)

W.

Q. What observe you of *w* ?

A. *W* is little sounded before *r* ; as, *wrap*,
wrath ; nor in *answer*, *sword*, *swoon*, *whore*.
It is writ before *h*, but sounded after it ; as,
what, *when*.

(*Pronounced, rap, rath, anser, fard, soon, hoor ;*
hwat, hwen.)

Q. Is not *w* a vowel sometimes ?

A. Yes ; *w* becomes a vowel like *u*, after
a, *e*, *o* ; as, *saw*, *sew*, *sow*. *

X.

Q. What observe you of *x* ?

A. *X* begins no words, but proper names ;
and in other words is always at the end of a
syllable, as, *tax-es* ; and sometimes has *c* after
it, but never *s* ; as, *except*.

Q. Is not the sound of *x* oft writ by other
letters ?

A. Yes ; at the end of words of one syllable
pronounced short by *cks*, as, *backs* ; but, if
long, by *ks*, as, *books* : In the middle of words be-
fore *e* or *i*, by *cc*, as, *accent*, *succinct* ; and in
words ending in *action*, *edition*, *iction*, *otion*,
uention,

* P. 14. Q. 2.

uction, unction, by et, as, faction, election, fiction, concoction, destruction, function.

(Pronounced, *bax*, *boox*; *axent*, *fluxinct*; *saxion*, *elexion*, *fixion*, *concoxon*, *delstruxion*, *funxion*.)

Except, *ax*, *lax*, *tax*, *wax*, *vex*, *fix*, *six*, *ox*, *box*, *flux*, *exempt*, *exile*, *complexion*, *connexion*, *crucifixion*, *defluxion*, and *reflexion* (a bending back.)

Z.

Q. What observe you of z?

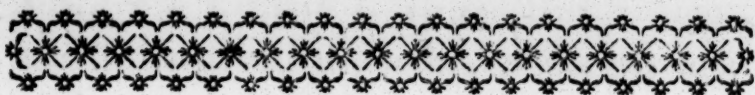
A. Z contains an obscure sound of *ds*; as, *zeal*; and it is used immediately before or after any of the vowels; but never before, or after a consonant.

Q. Is there not a general rule for writing words with proper letters by the sound?

A. Yes, this; all words that can be sounded several ways, must be writ according to the *hardest*, *harshest*, *longest*, and most *unusual* sound.

* * * The reason of this rule is this; that words were originally pronounced as spelt; and that all that have since altered their sound (the origin of the difficulty of spelling) did it for ease and pleasure.

* * * The writing words differently from the sound is not without its use; for, by letters that are silent, we often learn the signification, by being directed to the word in some other language it is derived from; as, *debtor*; where the *b* (tho' not pronounced) shews that it comes from the Latin word *debitor*.



PART II.

Of SYLLABLES.

Q. WHAT doth *this part* of Grammar teach?

A. To *spell* or *divide* a word into proper parts, called *syllables*; that by them we may learn its true *formation* and *pronunciation*.

Q. What is a *Syllable*?

A. A Syllable is a compleat *sound* uttered in one breath, and consists of a vowel, or double vowel, by itself, or with one or more consonants; as, *at*, *A-bel*, *Eu-nuch*: So that there can be no Syllable without a vowel in it.

Q. How many Syllables has a word in it?

A. Every word hath *so many Syllables* as there are distinct *sounds* in it.

Thus, *com-mand* has two; *com-mand-ment*, three; and *com-men-ta-tor*, four.

* * There never is above eight letters in a syllable, nor above eight syllables in a word, (and few words have so many) as, *strength*, *in-com-pre-hen-si-bi-li-ty*.

Words of but one syllable are called *monesyllables*; those of two, *dissyllables*; those of three, *trissyllables*; and those of any number above three, *polyssyllables*.

Q. Are there not some *general rules* for spelling?

A. Yes, *seven*; but there are *exceptions* to some of them.

RULE

R U L E I.

Q. What is the *first* general rule?

A. A consonant * between *two* vowels must be left to the *latter* syllable; as, *a-gent*, *ba-con*, *u-ni-ty*. †

Q. Is there no *exception* to this rule?

A. Yes; *w* and *x* must be taken to the *former* syllable; as, *flow-er*, *ex-ile*; and words *formed* and *compounded* must be divided according to the *sixth* and *seventh* general rules.

* * A consonant before *silent e* must not be considered as belonging to this rule, because they make no syllable; as, *u-nite*, and not *u-ni-te*; *mi-nute-ly*, and not *mi-nu-te-ly*.

R U L E II.

Q. What is the *second* general rule?

A. If *two* vowels come together and make *two* distinct sounds, they must be *divided*; as, *Be-or*, *bi-as*, *bri-er*. ‡

R U L E III.

Q. What is the *third* general rule?

A. When *two* consonants come together between *two* vowels, if they be such as *begin* *no* words, they must be *divided*; as, *num-ber*, *pop-py*, *bus-band*. ||

Two of the *same* consonants together must be always divided by this rule, because no common word begins with the same consonant writ double.

R U L E

† *Spelling-Book*, Chap. 2. Tab. 1. and Chap. 3. Tab. 1.

‡ *Spelling-Book*, Chap. 2. Tab. 2.

|| *Spelling-Book*, Chap. 2. Tab. 3.

R U L E IV.

Q. What is the *fourth* general-rule?

A. When *two consonants* come together *between two vowels*, if they be such as *begin some words*, they must be left together to *begin the latter syllable*; as, *ta-ble, ta-bret, se-cret, a-pron, e-phod.* *

Q. Which *two* consonants *begin some words*?

A. These begin words, *bl, br, ch, cl, cr, dr, dw, fl, fr, gb, gl, gn, gr, kn, ph, pl, pr, rb, sc, sh, sk, sl, sm, sn, sp, sq, st, fw, th, tr, tw, wb, wr.*

* * You may know which *two* consonants begin words thus: Put *e* (or any vowel) *after* them, and if they can be *pronounced as one syllable*, they *begin words*; but if they *cannot* be pronounced with *e* after them, they do *not* begin words; as, *ble, bre, che, &c.* may be pronounced; but *lbe, rbe, bce, &c.* cannot.

* * This rule may also be given thus: *A mute with a liquid † after it may begin words*, but very few other double consonants.

* * Note, *Dl, kl, tl*, often *begin syllables*, tho' they begin no words; as, *la-dle, wrin-kle, ti-tle.* Note also, *gn* must be divided if *g* be sounded; as, *sig-nal.*

R U L E V.

Q. What is the *fifth* general rule?

A. If *three consonants* come together *between two vowels* they may be divided *four ways.* †

1st,

* *Spelling-Book*, Chap. 2. Tab. 4. † Page 19, 20. † Chap. 2. Tab. 5.

1st, If they be such as *begin* some words, they may all *begin* the *syllable* together; as, *E-phron*.

2^d, If they *end* some words, they may *end* the former *syllable*; as, *crotch-et*.

3^d, If the *two last* *begin* some words, or the *last* of all be *l*, they may *begin* the latter *syllable*; as, *kin-dred*, *kin-dle*.

4th, If the *two first* *end* some words, they may *end* the former *syllable*; as, *buck-ler*.

Q. Which *three* consonants *begin* some words?

A. These, *pbr*, *sch*, *scr*, *shr*, *spl*, *spr*, *str*, *thr*, *thw*; as, *phrensy*, *school*, *scrawl*, &c.

* * * You may know which *three* consonants *begin* words, by their making a *syllable* if *e* or any other vowel be put *after* them: Thus, *phre*, *sche*, *scree*, &c. may be pronounced as one *syllable*; but *hpre*, *cshe*, *csre*, cannot.

* * * I give no rule about four consonants together, because they, being mostly in *compound* words, will fall under the *seventh* rule; as, *in-struct*.

R U L E VI.

Q. What is the *sixth* general rule?

A. *Derivatives*, that is, words which are formed or derived from others, must be *divided* according to the words they are derived from, called the *primitive*.

* * * *Derivatives* are made from their *primitive* by adding a *syllable* to its end; as *arm-ed*, from *arm*.

Q. What learn you by this rule?

A. If a word end in *ed, en, er, est, eth, ing, ish, ous*, they must be left by themselves in spelling; as, *fast-ed, fast-en, fast-er, &c.* ‡

Q. Are there not derivatives of other endings besides these?

A. Yes; some in *age, ard, al, or, ly, less, ness, &c.* which should be left by themselves by this rule; as, *herb-age, stand-ard, verb-al, act-or, sit-ly, &c.*

Q. Is there no exception to this rule?

A. Yes; if a consonant be writ single at the end of the primitive and doubled in the derivative, as *blot-teth*, from *blot*; or if *e final* be writ in the primitive, but *lost* in the derivative, (as it is before *e* and *i*) and the foregoing vowel pronounced long*, as, *writeth* from *write*; or, if *y* be only added to the primitive, as, *crafty, healthy*, from *craft, health*; for the ease of learners, such words may be divided by the foregoing rules for simple words.

Thus *blot-teth, wri-teth, craf-ty, heal-thy*.

There are some words of these endings which are not derived from others, and therefore must be divided by the former rules; as, *chap-ter, for-mer, har-vest, &c.*

R U L E VII.

Q. What is the seventh general rule?

A. Compound words must be divided into the parts they are compounded of.

* * * Compound words are such as are made of significant words, or of some of the second sort of particles and a word, joined together; as, *God-like*, from *God* and *like*; *re-present*, from *re* and *present*; *mis-re-present*, from *mis, re,* and *present*.

Q.

‡ Spelling-Book, Chap. 2. Tab. 6.

* If the foregoing vowel be pronounced short, 'tis best to leave the ending by itself by this general rule; as, *giv-eth*, from *give*,

Q. What learn you by this rule ?

A. If a word *begin* with *ab, ad, con, in, un, sub, per, dis, mis, re, pre, post, trans**, they must go by themselves in spelling; as, *abrogate, ad-equate, con-sequence, &c.* also a word compounded of distinct words must be divided into those words; as, *God-like*. †

Some, regardless of some of these rules for spelling, say, that all *simple words* should be divided in such manner as may best agree with their *most easy* and *distinct sounds* in pronouncing; thus, under the 4th rule, in *ca-ble, fa-ble, ta-ble*, they leave the consonants *bl* to the *second* syllable, because they sound best with it; but, in these, *prob-lem, publick, pub-lish*, they part the same letters *bl*, because so pronounced: But *derivative* and *compound words* they say should keep *their own letters*, according to my 6th and 7th rules.

Others (taking in *derivatives* under *simple*) divide by this rule,

Spell as you speak, this rule remember ever,

The sounds of simple, parts of compounds, sever.

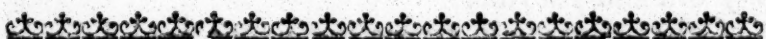
Tho' it may probably seem the easiest for a child to divide according to the sound; yet, the difficulty of observing the rules will, I think, be pretty soon removed by their repeating the rules, and exercising them in distinct tables collected for each rule: And, since it not only shews a skill in writing, but also points out the primitive in derivatives and compounds, (and thereby often helps to explain their signification) I think it preferable. However, where

a

* Some of these particles do often change their *last letter* into the consonant that the word begins with; as, *ac-count*, from *ad* and *count*: And sometimes they drop a letter; as, *co-eternal*, from *con* and *eternal*.

† *Spelling-Book*, Chap. 2. Tab. 7.

a word should be divided otherwise by the sound, than it is by the rules, the *letters* that may be so differently taken, are, in the Spelling-Book, printed in *Italic*; as, *bi-sket*, *bu-shel*, *act-or*, sounded *bis-ket*, *bush-el*, *ac-tor*: And where these endings *cial*, *tial*, *sion*, *tion*, *cious*, *tious*, &c. make but *one sound*, (tho' they have always been divided in Spelling-Books, they are parted *without a hyphen*; as, *spe-ci al*, *par-ti al*, *man-si on*, *men-ti on*, *gra-ci ous*, *cau-ti ous*.—If mention be made at the beginning of a table of a consonant being sounded double, the *italic letters* are not used in the beginning of the latter syllable, because, if sounded double, the stress lies more upon the former syllable; as the word *acorn* is pronounced as if spelt *ac-orn*, rather than *a-corn*. By this means every one is left to his choice in the *Spelling-Book*, either to use the rules or the ear for his guide.



PART III. Of WORDS.

Q. WHAT doth *this part* of Grammar teach?

A. To *divide* all words into particular *sorts* or *kinds*, so as to know what sort any word is of, and thereby how to *use* it in discourse.

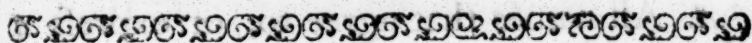
Q. How many *sorts* or *kinds* of words are there?

A. In all words there are but *four* kinds, which are call'd *parts of speech**, viz. *Names*, *Qualities*, *Affirmations*, and *Particles*.

* A word is called a part of speech, because speech is made up of words.

Q. How can *all words* be reduced to *four kinds*?

A. Because every word signifies either a *substance* or *thing*†; or the *manner*, *quality*, or *property* of a thing; or the *action* of a thing; or the *manner* or *quality* of that action.



C H A P. I.

§ I. *Of Names in general.*

Q. WHICH words are *names*?

A. All words are *names* which express *things* themselves; so that we understand what is meant by them, without adding another word to them ||; as, a man, a house, a book, virtue.

Q. Is there nothing else by which you know names from other words?

Q. Yes; because names express things, if the word *thing* be put after them it makes *nonsense*.

* * Thus we cannot say *a man thing*, *a house thing*, *a book thing*, *virtue thing*.

† By *thing* is meant whatever is the *object* of our senses, reflection, or understanding, whether real or imaginary, and may be the subject of discourse; as, a *tree*, *virtue*, *courage*.

|| Hence names are called in the *Latin Grammar nouns substantive*.

§ 2. Of *Common* and *Proper* Names.

Q. ARE there not *different sorts* of names ?

A. Yes, *three* ; *common*, *proper*, and *personal*.

Q. Which are *common* names ?

A. All names that agree to, or express a whole kind ; as, a man, woman, horse, tree, mountain.

* * For every man is called a man, every woman is called a woman, every horse a horse, &c.

Q. Which are *proper* names ?

A. Names which distinguish some particular one from the rest of that kind ; as, John, George, Anne, Mary, which distinguish these from the rest of men or women.

* * For all men are not called John or George, nor all women Anne or Mary.

* * Observe the same of the proper names of towns, countries, rivers, mountains, trees, plants, &c.

Q. Has a name the same ending when it signifies many, as it has when it signifies but one ?

A. No ; and therefore it is said to have numbers.

Q. How many numbers have names ?

A. Two ; the *singular* and the *plural*.

Q. When do we use the *singular*, and when the *plural* ?

A. We use a name in the *singular*, when we speak but of one person or thing ; as, a boy,

boy, a *book*: And in the *plural*, when we speak of *more* than one; as, *boys*, *books*.

Q. How is the *plural* number made?

A. By adding *s* to the singular; as, *boy* makes *boys*, *book* *books*.

Q. Is the *plural* always thus made?

A. If the *singular* end in *ch*, *sh*, *fs*, or *x*, then *es* must be added to make it *plural*; as, *church* makes *churches*; *fish*, *fishes*; *witness*, *witnesses*; *box*, *boxes*.

* * * The reason is, *s* cannot be pronounced after these letters without *e*.

* * * Names in *ce*, *ge*, *se*, or *ze*, have a syllable more in the *plural*, though *s* only be added; as, *face*, *faces*. See p. 7. l. 22.

Q. Have not names that end in *f*, or *fe*, a particular way of making their *plurals*?

A. Names that end in *f*, or *fe*, change *f*, or *fe*, into *ves*, in the *plural*; as, *calf* makes *calves*; *wife*, *wives*.

Except *hoof*, *roof*, *proof*, *wharf*, *dwarf*, *handkerchief*, which make the *plural* by adding *s*; as, *hoofs*, &c. Also names that end in *ff* are made *plural* by adding *s*; as, *stuff*, *stuffs*: Except, *staff*, *staves*.

Q. How do names in *y* make their *plural*?

A. By changing *y* into *ies*; as, *cherry*, *cherries*.

Q. Do all *plurals* end in *s* or *es*?

A. No; *mān* and its compounds, as, *woman*, *footman*, make *en*; as, *men*, *women*, *footmen*.

Child also makes *children*; and *brethren* is used for *brothers* in *sermons* or a *burlesque* style.

Q. Are there not *other* words *irregular* in their plurals?

A. Yes, these; *goose* makes *geese*; *foot*, *feet*; *tooth*, *teeth*; *die*, *dice*; *louse*, *lice*; *mouse*, *mice*; *ox*, *oxen*; *penny*, *pence*; *cherub*, *cherubim*; *seraph*, *seraphim*; *cow*, *cows* or *kine*; *beau*, *beaux*.

Q. Have *all* names a *singular* and *plural* number?

A. No; some are used only in the singular, and some only in the plural.

Q. Which have *no singular*?

A. These, thro' custom, have no singular number, *annals*, *alps*, *ashes*, *bellows*, *bowels*, *breeches*, *calends*, *goods*, *entrails*, *ides*, *nones*, *premisses*, *scissers*, *snuffers*, *shears*, *lungs*, *thanks*, *tongs*, &c.

Q. Which have *no plural*?

A. Such as can have *no plural* by *sense*; as *proper names*, (whether of persons or things); names of *virtues*, *vices*, *metals*, *unctuous matters*, *most herbs* and *liquors*; as, *John*, *London*; *charity*, *drunkenness*, *gold*, *butter*, *tar*, *sage*, *ale*.—Note, *small* and undistinguishable things want the plural; as, *air*; and these, *hunger*, *offspring*, *rust*, *dust*, *wool*, &c.

* * Sheep, deer, swine, fern, are the same in both the singular and plural; but in the singular they have *a* (if there be not *the*) before them.

Q. Have not names sometimes an *s* put after them, to signify something *else* than the plural number?

A. Yes; mark'd thus, '*s*'; and this is used when a name (either singular or plural) is placed *before* another name, and signifies the same as if it were placed *after it*, with *of* between
 between

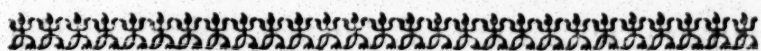
tween them; as *man's nature*, *men's nature*, for the nature of man, the nature of men. †

Sometimes *the latter* of these two names is not express'd, but *understood*; as, *I was at John's*; for, I was at *John's house*.

After words ending in *ch* we add *es*, because of the pronounciation; as, *the church's peace*, for, the peace of the church.

If a name ending in *s* us'd thus be *singular*, another *s* is added; as, *James's house*, for the house of James: But if the name be *plural* there's *no s* added; as, *the Commons House*, for the House of the Commons.

If *three* names come thus together, the *s* is join'd to the *second*; as, *King George's Crown*, for the Crown of King George.



§ 3. Of Personal Names.

Q. WHICH are *personal names*?

A. These, *I*; *thou* or *you**; *he*, *she*, *it*; *we*, *ye* or *you*, *they*.

Q. What is the *use* of these *personal names*?

A. Whatever is said in discourse is either of *ourselves*, to *another*, or of a *third*; and therefore there are said to be *three persons*:
And

† This answers to the *genitive case* in *Latin*, and is the only case we have in *English*. See chap. 4. sect. 2.

* *You* is us'd, and not *thou*, (but by *Quakers*) unless to God, on solemn occasions, in familiarity, or in contempt: Neither is *ye* us'd but for distinction or contempt.

And *all names* but these, of themselves, speak only of the *third*; but *these* of *any* of them; and therefore they are called *personal names*.

Q. Are these personal names of any *other* use in discourse?

A. Yes; they *prevent* the frequent repetition of the same word, which would be disagreeable; thus, when *John* came to school, *he* said *his* lessons; instead of when *John* came to school, *John* said *John's* lessons.

* * They are called in the *Latin Grammar* *pronouns*, i. e. pronames, or words used instead of other names; as speaking of myself I say *I*; of myself and another, *we*; to another, *thou* or *you*; to more than one, *you* or *ye*; of another person or thing, *he*, *she*, or *it*; of more than one, *they*.

Q. You said there were *three persons* in names; which are of the *first*, which of the *second*, and which of the *third*?

A. *I* is the *first*, *thou* or *you* the *second*, *he*, *she* or *it* the *third singular*; *we* the *first*, *you* or *ye* the *second*, *they* the *third plural*: And all *other* names are of the *third*, except they have one of these expressed, or understood, with them; and then they are of the same person with it.

Q. Do not *personal* names differ from other names, by being *changed* another way *beside* number?

A. Yes; according as they go *before* an affirmation, or *follow* an affirmation, or one of the second sort of particles, and this is called

called their *foregoing* or *following state**; as, *I saw John; John sent me, or John sent to me.*

And not *me* saw *John*; *John* sent *I*, or *John* sent to *I*.

Q. Give me the *foregoing* and *following state* of all the personal names in both numbers.

A. The *foregoing state I* makes the following state *me, we* makes *us, thou* or *you* makes *thee* or *you, ye* or *you* makes *ye* or *you, he* or *she* makes *him* or *her, they* makes *them.*

Note, The quality *who* makes *whom* in the following *state*.



C H A P. II.

§ 1. *Of Qualities* in general.

Q. **W**Hich words are *qualities*?

A. All words are *qualities* that express some *quality, manner, or property*, of a thing; and which must have a name joined to them, to make them understood†; as *good, bad, long, short.*

Q. Is there *nothing else* whereby you can know *qualities* from other words?

D

A.

* Part 4. Chap. 1. near the end.

† Hence *qualities* in the *Latin Grammar* are called *nouns adjective*, because they must have a name, or noun substantive, joined to them to make them sense,

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A. Yes; if the word thing be put after them, they will be good sense; as, a good thing, a bad thing, a long thing, a short thing.

*Q. Have qualities any difference in number.**

A. No; they are the same, whether joined to names in the singular or plural number; as, a good boy, or good boys.

Q. Have no qualities a plural number?

A. Only this, which makes these; and that, which makes those.

When *this* and *that* are used together, *this* has respect to the thing nearer; and *that*, the further off.

Q. Is not that sometimes used for who, which, or whom?

A. Yes; as, The man that died; the man that I saw; for the man who, or which, died; the man whom I saw.

Q. May who or which be used indifferently?

A. No; who is only used with persons; as, Who is that boy? But which, or what, with either persons or things; as, Which, or what boy was it? Which, or what book read you?

Q. Are not names sometimes used as qualities?

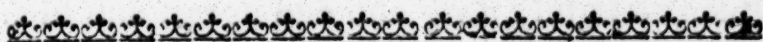
A. If two names be joined together with a hyphen (marked thus -) the first has the nature of a quality; as, a sea-fish, for a fish of the sea.

Q. Do not qualities also sometimes take the nature of names?

A.

A. Yes; when they express the *subject* whereof we speak, and vary their *number*; as, The *goods* of fortune.

Qualities also have sometimes the nature of *particles* of the first sort *; as, *ill* done.



§ 2. Of Qualities derived from Personal Names.

Q. ARE there not some *qualities* derived from *personal names*? †

A. Yes; these, *my, mine; thy, thine; his, her, hers; our, ours; your, yours; their, theirs.*

Q. Is there any difference in the use of these *qualities*, *my, mine; thy, thine, &c.*?

A. *My, thy, her, our, your, their,* have always a *name, or own, or self,* after them; but, *mine, thine, hers, ours, yours, theirs,* have not the name expressed, but understood; as, This is *my horse*; this horse is *my own*; I sold him *my self*; this horse is *mine*. *Mine* and *thine* are sometimes used before a name beginning with a *vowel*; as, *My arm, or mine arm*: Or, before *own*; as, *mine own arm*. *His* is used with, or without, a *name*; as, This is *his horse*, or, this horse is *his*.

Own and *self* are used when we would speak more *fully*; as, I *my self* did this with *my own* hands.

* Chap. 4. Sect. 1.

† These, in the *Latin Grammar*, are called *pronouns possessive*, because they signify possession.

§ 3. Of *Qualities* derived from *Affirmations*.

Q. ARE there not some *qualities* derived from *affirmations*? *

A. Yes, *many*; and they are of *two* sorts, such as signify *doing* and end in *ing*, and such as signify *suffering* and end mostly in *ed*, or sometimes in *d*, *t*, or *n*; as, A *loving* father; a *ruined* man; *ground* corn; a *lost* sheep; a *stolen* horse.

Q. How are these *qualities* made from *affirmations*?

A. Those in *ing* and *ed* are made by *adding* those syllables to the affirmation; as, *ruin*, *ruin-ing*, *ruin-ed*: But if the affirmation end with *e* final it is *left out* in the quality; as, *love*, *lov-ing*, *lov-ed*; or if the affirmation be a *word of one syllable*, or have the *accent* on the *last* syllable, and end with a *single consonant*, that consonant is *doubled* in the quality; as, *blot*, *blotted*, *blotting*; *admit*, *admitted*, *admitting*: And if the affirmation end in *y*, it is changed into *i* in the quality before *ed*, as, *carry*, *carried*; but not before *ing*, as, *carry-ing*. Those in *d*, *t*, or *n*, come from the *past time* of *irregular affirmations*; as, *bound*, *taught*, *stolen*, from *bind*, *teach*, *steal*. †

If these *qualities* follow any of the *helping affirmations* and respect *time*, they lose something of the *nature of qualities*; as, *I am writing* a letter.

§ 4.

* These, in the *Latin Grammar*, are called *participles*.

† Chap. 3. Sect. 3.

§ 4. Of the Qualities *a*, *an*, and *the*.

Q. ARE not *a*, *an*, and *the*, qualities?

A. Yes; for they must be joined to names, as other qualities; but they are usually called *articles*.

Q. What is the difference of the *signification* of *a*, *an*, and *the*?

A. *A* or *an*, set before a name, give it a large and unlimited *sense*; as, He is *a* man, i. e. one amongst men: But *the* points out one particular person, or thing, from the rest of that sort; as, He is *the* man; i. e. that very man and no other.

A and *an* sometimes signify *one*; as, all to *a* man, i. e. to one single man.

A and *an* are put before names only of the *singular* number; but *the* either *singular* or *plural*.

A is writ before a *consonant*, and *an* before a *vowel*; as, *a* man, *an* eye; and *either* of them before *h*; as, *a* habit, or *an* habit.

Q. May these articles be put before any name?

A. They must *not* be put before *personal names*; *proper names*; or the particular names of *virtues*, *vices*, *metals*, &c. nor before a *common* name, if it expresses the thing in *general*; as, *I* write; *John* reads; *charity* is commendable, *drunkenness* is abominable, *gold* is valuable; *man* is mortal.

Not, *a* I, *a* John, *a* charity, &c.

Q. Are the articles *never* set before *proper names*?

A. Yes, sometimes; but then it is either for *distinction*, or *eminence* and *comparison*; as,

He is a *Churchil*, i. e. called Churchil; He is a *Cæsar*, i. e. valiant as Cæsar: Or when a word is understood; as, *the Thames*, (*river* being understood.) *The* may also be put before the particular names of *virtues*, &c. for *particularity*; as, *The clemency of Cæsar*, *the gold of Ophir*.

Q. Are the articles set before *qualities*?

A. Yes, if a *name* follow the quality either express'd or understood; as, *A great man*, *George the Second*, i. e. *King*.

The articles are *never* set before qualities derived from *personal* names.

Q. You said before * that qualities change their ending, when they take the nature of names; do they not also change their ending, and signification, on some other account?

A. Yes; all *qualities*, that will be sense if *more*, *very*, or *most*, be put before them, may change their ending by being compared.

* * Some qualities cannot be compared; as, *all*, *some*, &c. for *more all*, or *more some*, is nonsense.

* * Qualities in *Latin* (beside changing their ending, as names do, by *cases*) have their ending changed in the *same* case, according to the name they are used with; and hence they are said to have *gender*.

§ 5. Comparison of Qualities.

Q. **W**Hat do you mean by *comparing of qualities*?

A. Qualities, by comparing one thing with another, may have their signification increased or lessened to a third degree, which is expressed by a different ending of the quality, called *degrees of comparison*; as, *long, longer, longest; short, shorter, shortest*.

Q. What are these *degrees of comparison* called?

A. The *positive, comparative, and Superlative*.

Q. How know you which of these *degrees* any quality is of?

A. Thus; the *positive* simply signifies a thing to be such, as, *hard*; the *comparative*, more such, as, *harder*; and the *superlative* most such, as, *hardest*.

Thus, if I make a comparison between *brass, iron and steel*; I find *brass* is *hard*, *iron* is *harder* (or more hard) than *brass*, and *steel* is the *hardest* (or most hard) of the three. Here *hard* is the *positive*, *harder* the *comparative*, and *hardest* the *superlative*.

Q. How are those *degrees* made?

A. The *comparative* is made by adding *er* to the *positive*, as, *harder*; and the *superlative* by adding *est*, as, *hardest*: But, if the *positive* end in *e final*, it loses *e* in comparing; as,

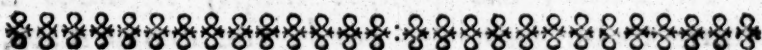
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wise, wis-er, wis-est: If it be a word of one syllable and end with a *single consonant*, that consonant is *doubled*; as, *hot, hotter, hottest*; and if the positive end in *y*, it is changed into *i* in comparing; as, *holy, holier, holiest*.

Q. Are the comparative and superlative degrees *always* express'd by adding *er* and *est* to the positive?

A. No; the *comparative* may be express'd by setting *more* before the positive, and the *superlative* by *most* or *very*; as, *hard*, positive; *harder* or *more hard*, comparative; *hardest*, or *most* or *very hard*, superlative.

These are *irregular* in comparison; *good, better, best*; *bad* or *ill, worse, worst*; *much* or *many, more, most*; *little, less* or *lesser, least*. *Generalissim* is an irregular superlative name from *general*.



C H A P. III.

Of AFFIRMATIONS.

§ 1. Of the *Person, Number, and Time* of Affirmations.

Q. **W**Hich words are *affirmations*?

A. An *affirmation* is a word which *affirms* something of a name*, and has respect to *person, number, and time*; as, *John* loves *Anne*.

Q.

* By *name* is here meant whatever is the subject of the affirmation.

Q. Is there *nothing else* whereby you know affirmations from other words?

A. Yes; an affirmation * may be known by its making good sense with a personal name only† before it; as, *I write, you read, he teaches.*

Q. How do we express the time by the affirmation?

A. In *English* we have but *two times* expressed by the ending of the affirmation; the present time, as, *I burn*, (i. e. at this instant) and the past time, which is commonly made by adding *ed* to the present; as, *I burn-ed* (i. e. some time since): But, if the present time end in *e final*, it loses *e* in making the past time; as, *I love, I lov-ed*; and if the present end in *y*, it is changed into *i* in the past; as, *I carry, I carried*. If the affirmation be a word of *one syllable*, or have the accent on the *last syllable* and end with a *single consonant*, that consonant is *doubled* in the past time; as, *I fit, fitted; admit, admitted*.

The past time of every affirmation is the same with the quality of suffering derived from it‡; as, *burned* is either the past time or the quality; except the affirmation be *irregular*. ||

D 5

Q.

* In the *Latin Grammar* it is called a *verb* (from *verbum* the word); because 'tis such a word, that, without it, there can be no sentence: It is also divided into three sorts, *active, passive, and neuter*; because it signifies either the *doing, suffering, or being* of a thing.

† Chap. 1. Sect. 3.—‡ Chap. 2. Sect. 3.—|| Chap. 3. Sect. 3.

Q. If we have but these two ways of expressing the time by the ending of the affirmation, how do we express *other times*?

A. By the help of *other affirmations*; which may therefore be called *helping affirmations*.

Q. How do we express the *numbers* and *persons*?

A. By the personal names * *I, thou or you, he, she, it; we, ye or you, and they*: The affirmation also has *est* added to it in the *second person singular* of the *present time*, and *eth* or *s* in the *third*; but *all the persons plural* are the same with the *first person singular*; as, *I burn, thou burn-est, he burn-eth or burns; we burn, ye or you burn, they burn*: In the *past time* the first person hath *st* added to it in the *second*; but the *third*, and *all the persons plural* are the same with the *first singular*; as, *I burned, thou burned-st, he burned; we burned, ye burned, they burned*.

Q. Do *all affirmations* make the *second* and *third persons* of the *present time* by adding *est* or *eth* to the first?

A. If the affirmation end in *e final*, it loses the *e*; as, *I love, thou lovest, he loveth*; and if

* In *English* we always put the personal name before the affirmation (except when we command or exhort †;) but in *Latin* 'tis generally left out, because each person is plainly expressed by a different ending of the affirmation.

if it end in *ch*, *sh*, *ss*, or *x*, it takes *es* (instead of *s*) in the *third*; as, *I watch*, *he watches*, *I wish*, *he wishes*, *I bless*, *he blesses*, *I wax*, *he waxes*.

The reason is, *s* cannot be pronounced after *ch*, *sh*, *ss* or *x* without *e*.

Q. Are not the *second* and *third* persons singular of *all* affirmations sometimes the *same* with the *first*?

A. Yes; if any of the *helping* affirmations be used; as, *thou dost burn*, *he doth burn*; or if *you* be used for *thou*, the second is the same with the first person; as, *you burn*, and not *you burneth*.

§ 2. Of the *Helping* Affirmations.

Q. **W**HAT do you mean by a *helping* affirmation?

A. A *helping* affirmation is such an one as is plac'd before other affirmations, to signify their *time*, *power*, *will*, *liberty*, *necessity*, *duty*, &c.

Q. Which words are *helping* affirmations?

A. These are the *helping* affirmations, *do*, *will*, *shall*, *may*, *can*, *did*, *wou'd*, *shou'd*, *might*, *cou'd*, *must*, *ought*, *have*, *had*, *am* or *be*, *was*.

Q. You said, that if any of these were us'd before other affirmations, *these* were chang'd, and not the other, according to the person;

person ; how therefore are these *changed* with respect to *number* or *person* ?

A. These ; *will, shall, may, can, did, had, might, would, should, could*, are only chang'd in the *second person singular* ; and make *wilt, shalt, mayest or mayst, canst, didst, hadst, mightest, would'st, should'st, could'st* ; and in the *other persons* are the *same* with the *first* ; as, *I will, thou wilt, he will, we will, ye will, they will*. But *do* makes *dost* in the *second person singular*, and *doth* or *does* in the *third*, and *do* in *all the persons plural* ; as, *I do, thou dost, he doth or does, we do, ye do, they do* ; and *have* makes *hast* in the *second person singular* ; and *hath* or *has* in the *third*, and *have* in *all the persons plural* ; as, *I have, thou hast, he hath or has, we have, ye have, they have* : *Am* makes *art* in the *second person singular*, and *is* in the *third*, and *are* in *all the persons plural* ; as, *I am, thou art, he is, we are, ye are, they are* : *Was* makes *wast* in the *second person singular*, and *was* in the *third* ; but *were* in *all the persons plural* ; as, *I was, thou wast, he was, we were, ye were, they were*. *Be* also is sometimes used for *am* and makes *beest*, and *were* is used for *was*, and makes *wert* in the *second person singular*, but in *all other persons* they are the *same* with the *first* ; as, *I be, thou beest, he be, we, ye, they be* : *I were, thou wert, he were, we, ye, they were*.

Q. Is not the *second* person singular of all these helping affirmations the same with the *first*, if *you* be used instead of *thou*?

A. The *second* is always the same with the *first*, after *you**, except *am* which makes *are*, and *was* which makes *were*; as, *you are*, or *were* a good boy.

Did, *would*, *should*, *might*, *could*, are the past times of *do*, *will*, *shall*, *may*, *can*.

Q. Since the *time* and *manner*† of affirmations with respect to power, will, liberty, necessity, duty, &c. depend so much on the use of these *helping affirmations*, give me a short account of each, and first of *do* and *did*, what is the use of them?

A. We use *do* and *did*, when we would speak with greater force; as, *I do* hear, *I did* hear.

Do sometimes signifies *action* absolutely, and has some of the helping affirmations before it; as, *I will do* it for you.

Q. What time do *will* and *shall*, *would* and *should*, denote?

A. *Will* and *shall* denote the *time to come* absolutely; as, *I will come* next week: But *would* and *should* do it conditionally; as, *I would burn*, rather than that *I should turn*.

Q. What difference is there between *will* and *shall*?

A.

* Part 4. Chap. 1.

† The *time* and *manner* of affirmations in the *Latin Grammar* are called *tense* and *mood*, from *tempus* and *modus*; and are both expressed by changing the ending of the affirmation.

A. Will in the first person promises or threatens ; as, I will send John, I will beat John : But in the second and third it barely foretells ; as, You will be a scholar. Shall, in the first person, foretells ; as, I shall die : But in the second or third it promises, commands, or threatens ; as, You shall be rewarded ; you shall pay ; you shall be whipt.

Q. What difference is there between would and should ?

A. Wou'd implies the will or intention of the doer ; as, I wou'd burn, i. e. I am willing to burn : But shou'd only foretells ; as, I shou'd burn, if I were in the fire. Should also sometimes signifies ought ; as, Debts shou'd be paid.

Q. What time do may and can, might and could, denote ?

A. May and can denote the time present and to come ; as, I may be young as you ; I may recover the debt : But might and could denote the time past and to come ; as, I could not pay the money last week, but I could pay it the next.

Q. What difference is there between may and can ?

A. May and its past time might denote the liberty, or, at least, possibility of doing a thing ; as, I may write, i. e. it is lawful, or possible, for me to write : But can and it's past time could denote the power of the doer ; as, I can write, i. e. it is in my power to write.

Q. What time do must and ought denote ?

A. Must denotes either the time present or to come ; as, This must be true ; you must return ; but ought only the present ; as, I ought to be diligent. If have be used after must or ought, they denote the time past ; as, I must have fallen.

Q. What is the difference of the signification of *must* and *ought*?

A. *Must* denotes necessity, and *ought* duty; as, *I must read; I ought to read.*

Q. What time do *have* and *had* denote?

A. *Have* denotes the time of action but just *past*, or already *past*; as, *I have dined*: But *had* denotes that it was *past* before some other time *past*; as, *I had dined, when you came.*

Q. Does *have* always denote the time *past*?

A. If *shall* or *will* be before *have*, it denotes the time that *will be past*; as, *I shall have dined at two.*

When *have* signifies possession it is followed by a name, and takes some of the helping affirmations before it to denote it's time; as, *I may have a book.*

Q. What do *am*, *be*, or *was* denote?

A. *Am* and *be* denote the time *present*, and *was* the time *past*.

Q. What is the use of *am*, *be*, and *was*?

A. *Am*, *be*, or *was*, set before a quality of suffering deriv'd from an affirmation, signify suffering, and supply us with affirmations of suffering* which we otherwise want; as, *I am burned, if I be burned, I was burned.*

Am, *be*, or *was*, are sometimes used by themselves and signify being; as, *I am at home, I was at home, I may be at home.*

* * Affirmations of suffering are called, in the Latin Grammar, *passive verbs*, and are made from the active verb, by changing its ending. See Note on p. 57.

Q.

Q. Are not *am*, *be*, or *was* sometimes set before qualities that signify *doing*?

A. Yes, and signify the same as the affirmation itself; as, *I am burning*, *I was burning*; for *I burn*, *I burned*.

Q. When must *be*, *beest*, and *were*, *wert*, &c. be used?

A. *Be* and *were* must be used after *if*, *that*, *altho'*; as, *If I be there*, *if I were there*: We also use *be* after *let*, and *been* after *have* or *had*; as, *Let him be ignorant*, *I have been a boy*.

§ 3. Of the *Irregular Affirmations*.

Q. WHAT do you mean by an *irregular affirmation*?

A. An affirmation is said to be *irregular*, when it forms its *past time* or *suffering quality* differently from the general rules. *

Q. Do not some affirmations make their *past time* by *t* instead of *d* or *ed*, and thereby become irregular?

A. Affirmations which end in *ce*, *ch*, *sh*, *f*, *ke*, *p*, *x*, and *s*, often make their *past time* by *t* instead of *d* or *ed*; as, *place*, *watch*, *wash*, *stuff*, *wake*, *wrap*, *mix*, *bless*, make *plac't*, *watcht*, *washt*, *stufft*, *wak't*, *wrapt*, *mixt*, *blest*: And affirmations that end in *er* and some in *en* often leave out the *e* in the *past time*; as, *render*, *rendred* or *rendered*, *shorten*, *shortned* or *shortened*.

Instead of *placed*, *washed*, *watched*. &c.

This irregularity, which is the most common of any, and seems rather a contraction only, proceeded from the quickness of our pronunciation.

When

* Chap. 2. Sect. 3. and Chap. 3. Sect. 1.

When a word ends with two of the same consonants, and takes *t* after it to make the *past time*, one is dropt; as, *smelt* (and not *smellt*) from *smell*.

Q. Are not some affirmations the *same* in the *past time*, that they are in the *present*?

A. Some that end in *d* or *t*, are writ the *same* in the *past time* that they are in the *present*; as, *read, beat*; but in most such, the *past* is pronounced shorter; as, *read, beat*, are pronounced in the *past time* as if writ, *red, bet*.

Some authors would have affirmations, which are the *same* in the *present* and *past time*, writ with a *double consonant* in the *past* for distinction; as, *beat, pref. beatt, past*. But this is not yet used.

Many *qualities of suffering* differ from the *past time*, especially when it is irregular, and end in *en*; as, *break, broke, broken*.

There are several irregular affirmations not reducible to any rule, of which these are the principal:

T A B L E I.

<i>Pres. Time.</i>	<i>Past Time.</i>	<i>Pres. Time.</i>	<i>Past Time.</i>
awake,	awoke.	buy,	bought
abide,	abode.	build, builded or built.	
be,	been.	burn, burned or burnt.	
bend, bended or bent.		catch, catched or caught.	
bereave, bereaved or bereft.		creep,	crept.
beseech,	befought.	deal,	dealt.
bind,	bound.	dig,	dug.
bleed,	bled.	dream, dreamed or dreamt.	
breed,	bred.	dwel dwelled or dwelt.	
bring,	brought.	feed,	fed.
			fight,

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<i>Pres. Time.</i>	<i>Past Time.</i>	<i>Pres. Time.</i>	<i>Past Time.</i>
feel,	felt.	seek,	fought.
fight,	fought.	sell,	fold.
find,	found.	send,	sent.
flee,	fled.	shine,	shone.
fling,	flung.	shoe, shoed or shod.	
fraight,	fraught.	shoot,	shot.
geld, gelt and gelded.		sit,	sat.
gild, gilt and gilded.		sleep,	slept.
gird, girt and girded.		smell,	smelt.
grind,	ground.	spell, spelled or spelt.	
hang,	hung.	spill, spilled or spilt.	
have,	had.	spend,	spent.
hear,	heard.	spin,	spun.
keep,	kept.	stand,	stood.
lay,	laid.	stay,	staid.
lead,	led.	stick,	stuck.
leap, leaped or leapt.		sting,	stung.
leave,	left.	stink,	stunk.
lend,	lent.	sweep,	swept.
lose,	lost.	teach,	taught.
make,	made.	tell,	told.
mean,	meant.	think,	thought.
meet,	met.	weep,	wept.
pluck, plucked or pluckt.		wind,	wound.
prick, pricked or prickt.		work, wrought, worked.	
rend,	rent.	wring,	wrung.
say,	said.		

TABLE

TABLE II.

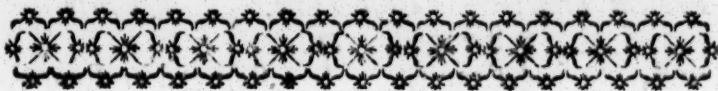
Those in this Table make their past Time and suffering Quality differently.

<i>Present Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
bake,	baked,	baked or baken.
bear,	bore,	born.
beat,	beat,	beat or beaten.
begin,	began or begun,	begun.
behold,	beheld,	beholden.
bid,	bid or bad,	bidden.
bite,	bit,	bitten.
blow,	blew,	blown.
break,	broke, broke or	broken.
chide,	chid,	chidden or chide,
choose or chuse,	chose,	chosen.
cleave,	{ clave, } { cleft, } { clove, }	cleft or cloyen.
cling,	clang or clung,	clung.
come,	came,	come.
crow,	crew or crowed,	crowed.
dare,	durst or dared,	dared.
die,	died,	dead.
do,	did,	done.
draw,	drew,	drawn.
drink,	drank or drunk,	drunk or drunken.
drive,	drove,	driven.
eat,	eat or ate,	eat or eaten.
fall,	fell,	fallen.
fly,	flew or fled,	fled or flown.
forfake,	forsook, forsaken	or forsook.
freeze,	froze,	frozen.
get,	got,	gotten or got.
give,	gave,	given.

<i>Pres. Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
go,	went,	gone.
grow,	grew,	grown.
help,	helped <i>or</i> helpt,	helpt.
hew,	hewed,	hewen.
hide,	hid,	hidden <i>or</i> hid.
hold,	held,	holden <i>or</i> held.
know,	knew,	known.
lie,	lay,	lay'n <i>or</i> laid.
mow,	mowed,	mown.
ride,	rid <i>or</i> rode,	ridden <i>or</i> rode.
ring,	rang <i>or</i> rung,	rung.
rise,	rose,	risen.
rot,	rotted,	rotted <i>or</i> rotten.
run,	ran <i>or</i> run,	run.
see,	saw,	seen.
seeth,	sod,	sodden.
shake,	shook,	shaken <i>or</i> shook.
shear,	shore,	shorn.
shew <i>or</i> show,	shewed,	shown.
shrink,	shrank <i>or</i> shrunk,	shrunk.
sing,	sang <i>or</i> sung,	sung.
sink,	sank <i>or</i> sunk,	sunk.
slay,	slew,	slain.
slide,	slid,	slidden.
sling,	slung <i>or</i> slang,	slung.
smite,	smote,	smitten <i>or</i> smit.
snow,	snowed,	snown.
speak,	spoke,	spoken <i>or</i> spoke.
spring,	sprang <i>or</i> sprung,	sprung.
steal,	stole,	stolen <i>or</i> stole.
stride	strode <i>or</i> strid,	strid <i>or</i> stridden.
strike,	struck,	stricken <i>or</i> struck.
		string,

<i>Present Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
string,	{ stringed, strang, strung,	stringed or strung.
spit,	spat,	spitten, spit or spat.
strive,	strove,	striven.
swear,	swore or sware,	sworn.
swell,	swelled,	swoln or swelled.
swing,	swung or swang,	swung.
swim,	swam or swum,	swum.
take,	took,	taken or took.
tear,	tore or tare,	torn or tore.
thrive,	throve,	thriven.
throw,	threw,	thrown.
tread,	trod,	trodden or trod.
win,	won or wan,	won.
wear,	wore,	worn.
weave,	wove,	woven.
write,	writ or wrote,	{ written. writ. wrote.

Note, The *past time* of these in the second table is *never* used as a *quality* of suffering; as, *I am blew* is nonsense: And the *quality* is *never* used as an *affirmation*, unless it have some of the *helping affirmations* before it; as, *I blown* is nonsense; but *I am blown*, or *I have blown*, is sense.



C H A P. IV.

Of PARTICLES *in general.*

Q. WHICH words are *particles*?

A. *Particles* are words that shew the *circumstance* and *manner* of words; or the *state* and *relation* of words to one another; or else they *join* together *sentences*: And therefore they may be divided into *three sorts*; and may be known by their not admitting these words before them in good sense, *a, an, the, of, to, for, with, by, from*; nor the personal names, *I, thou, he, we, ye, they*.



§ 1. Of the first Sort of Particles.

Q. YOU say there are three sorts of particles, which words are of the *first* sort?

A. All those that denote the *manner*, *time* or *place* of the word they are joined to, and answer to the question *how, when, where*; as, *truly, wisely; now, then; there, above*: They also make compleat sense with one affirmation

tion and its name; as, *John said truly, John sings now, John stood here.*

Thus; *How said John? Truly. When sung John? Now. Where stood John? Here.* —

* * The desire of shortning discourse gave rise to this first sort of particles, which express in one word what could not be done otherwise, but by more; as, *truly*, i. e. with truth; *now*, i. e. at this time; *here*, i. e. in this place.

Most *English* words that end in *ly*, are of this sort of particles.

Q. Are not particles in *ly* formed from other words?

A. Particles in *ly* are formed from *qualities*, and have their signification increased or lessened† by taking *more* or *most* before them; as, from *just*, *justly*, *more*, *most*.

There are few qualities but what form this sort of particles.

Q. Do not some particles change their ending by *comparison*?

A. Some are compared like qualities; as, *of-ten*, *often-er*, *often-est*.

Beside particles in *ly*, there are these which express the *manner of being, doing or suffering*; *perhaps*, *by chance*, *perchance*, *peradventure*, *yes*, *no*, *not*, *nay*, *in no wise*, *how so*, *how much*, *more*, *little*, *less*, *least*, *most*, *very*, *rather*, *also*, *almost*, *well*, *nigh*, *as it were*, *alike*, *otherwise*.

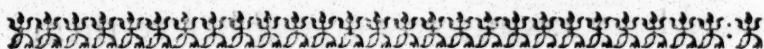
* * Particles of the first sort are by the *Latin Grammar* called *adverbs*, because they are mostly joined to verbs, i. e. affirmations.

The

The *time*; now, to-day, already, yesterday, before, long since, heretofore, hitherto, to-morrow, not yet, after, hereafter, hence, henceforth, henceforward, by and by, often, oftentimes, seldom, always, when, then, ever, never, once, twice, thrice, how long, a while.

The *place*; where, here, there, elsewhere, every where, no where, some where, above, below, behind, within, without, together, at once, apart, whither, hither, thither, upward, downward, backward, forward, whence, hence, thence, &c.

There are also little words expressing the *passions* (called in the *Latin Grammar Interjections*), which may be taken in under this head of particles, viz. such as denote *mirth, grief, love, anger, admiration*, &c. as, *ha, ha, he! oh! alas! fie! lo, &c.*



§ 2. Of the second Sort of Particles.

Q. WHICH words are of the *second* sort of particles?

A. All those that express the *state, reference or relation* which the two words, that they are placed between, have to each other; of which these are the most common, *of, to, for, O, with, by, from, in, at, on, than, through.*

* * Particles of the second sort are by the *Latin Grammar* called *prepositions*, from *præpono*, because they are *set before* verbs in composition, or before nouns in a proper case: But the *Latins* often express their signification, (*i. e.* the relation of one name to another) by changing the ending of the name by *cases*.

These

These also are of this sort of particles, *above, about, after, against, among or amongst, before, behind, beneath or below, between or betwixt, beyond, into, upon, out or out of, over, till or until, unto, toward, under, within, without.*

Q. Are not these particles used in a *different signification* in some places, to what they are in others?

A. Yes; as, *of* sometimes signifies *with*; as, *He died of hunger*; or, *concerning*, as, *A treatise of virtue*; or, *among*, as, *Of five horses four were blind*; or *from*, as, *South of Windsor*. But this variety in their signification is easily understood by common *conversation*.

Q. You said, in the second part of this Grammar, (*page 41.*) that there were many *compound words* made, by having some of this second sort of particles put to their *beginning*, which are they that are so put?

A. They are these *English*, *a, be, for, fore, mis, over, out, un, up, with*; these *Latin*, *ab or abs, ad, ante, circum, con, contra, de, dis, di, e or ex, en, enter, extra, in, intra, ob, per, post, pre, pro, præter, re, retro, se, sub, subter, super, trans*; and these *Greek*, *a, amphi, anti, hyper, hypo, meta, peri, syn*.

These (except *for, over, out, up, with*) are never used but in *composition*.

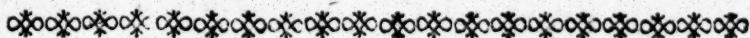
For their signification, see *Appendix, Chap. 5.*

§ 3. Of the third Sort of Particles.

Q. WHICH words are of the *third sort* of particles?

A. All those that *join* together sentences, and shew their *relation* to, or *dependence* on, one another; as, *and, also, so, as, nor, neither, but, unless, nevertheless, however, otherwise, if, save, except, tho', altho', whereas, since, likewise, thereupon.*

* * * Particles of the third sort are by the *Latin Grammar* called *conjunctions*.



PART IV.

Of SENTENCES.

Q. WHAT doth *this part* of Grammar teach?

A. This part teacheth to *join words* rightly together in a *sentence*. †

Q. What is a *sentence*?

A. A sentence is either *single* or *compound*:
A *single* sentence expresses some thought of the mind, and has but *one affirmation* with *one name* * which is *the subject* of that affirmation;
as,

† This part of Grammar, which treats of sentences, or the construction of words, is, by the *Latin Grammar*, called *Syntax*, from *συντάσσω*, to set in order.

* By this you are to understand that a *single* sentence contains only one affirmation and its name, and no other words, for there are few such sentences; thus, *John spent his time yesterday at school very diligently*, is a *single* sentence.

as, *A lie is abominable: A compound sentence is made of two or more single sentences joined together, by some of the third sort of particles, or by who, which, or that; as, Peter died, and so did John, who were good boys.*



Chap. 1. The Construction of Names and Affirmations.

Q. WHERE must the *name*, of which something is affirm'd, be placed?

A. Before the affirmation; as, *He writes; the book is read.*

Q. Must it always be placed before the affirmation?

A. When a *question* is asked, or something said *conditionally*, and *if* left out, it is placed *between* the helping affirmation and the other; as, *Does he write well? Had he asked: Or if two helping affirmations be used, and if understood, the name is placed between the helping affirmations; as, Could I have gone, for If I could have gone.*

If *if* be expressed, the name is first; as, *If he had asked,*

Q. Is not the name sometimes placed *after* the affirmation?

A. When something is *commanded*, or when *it* or *there* come before the affirmation, it is placed *after* the affirmation; as, *Read ye*; it was John; there died a man.*

E 2

When

* Or, for read ye, we say do ye read.

When we *command* or *grant* in the *second* person we often omit the *personal name*; as, *read*, for *read thou*: In *other* persons *let* is used before the *following* state of the *personal names*; as, *Let him read*.

Q. Is not the name sometimes set *after* the affirmation, when there are none of the foregoing considerations?

A. *Yes*; in *verse* frequently, and sometimes in *prose*; as, *Then died the king*.

Q. Have *all* affirmations a name before them as their subject?

A. *Yes*; every affirmation, except it *command* or have *to* before it, must have a name, or something supplying its place, expressed in the sentence, which will answer to *who* or *what*, put before it; as, *John came to school*, and *said his lesson*.

Who came? *John*. Who read? *John*.

Q. Is the word which is the subject of the affirmation *always* a name?

A. *No*; whatever will answer to the question *who* or *what*, may be the subject of the affirmation: And that may also be an *affirmation* with *to* before it, or *part* of a single or compound *sentence*; as, *To read*, is useful; *To practise virtue*, is commendable; *To love God*, and *hate our brother*, is impossible.

* * * What is useful? *To read*. What is commendable? *To practise virtue*. What is impossible? *To love God* and *hate our brother*.

* * * This, by the *Latin Grammar*, is called the *nominative case* to the verb.

* * * *To* before an affirmation is generally expressed by the *infinitive mood* in *Latin*.

Q. Is not the affirmation *guided* some way by its name ?

A. Yes; the *affirmation* must be of the *same number* and *person* that the *name* is; as, *I write, thou writest, he writeth; we, ye, or they write.*

Q. Must the affirmation be *always* of the *same number* with its name ?

A. If there be *two names* the *affirmation* must be *plural*, tho' they be both *singular*; as, *The king and the queen are happy*: And, if the name signify *more than one* in the *singular*, the affirmation may be *either singular or plural*; as, *The mob is unruly, or The mob are unruly.*

Sometimes we find the affirmation put in the *singular number* after *two names*; as, *His justice and goodness was great*: But then it is understood in the first sentence; as, *His justice was great, and his goodness was great.*

Q. Is the *ending* of the affirmation *always* *changed* according to the *person* of its name ?

A. No; if it *command*, or *have you* or *if, that; though, altho', whether*, and sometimes *other particles* before it, it is *not* changed; as, *Read; you read; if thou read; if he read.*

Q. Do not affirmations that signify *doing*, require a *name* after them ?

A. Yes; which signifies the thing to which the action of the affirmation immediately re-

lates, and answers to the question *whom* or *what*; and, if a *personal* name, is put in the *following state*; as, I read *a book*. I saw *him*.

Here *book* and *him* are the words wherein the action of the affirmations, *read* and *saw*, terminates, and answer to the question *whom* or *what*; as, *What read I? A book. Whom saw I? Him.*

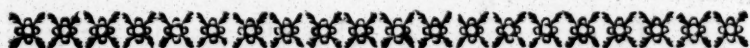
Q. Have all affirmations a name after them?

A. If the action of the affirmation extend not to another thing, it has not; and this may be known by its making nonsense, if it be put after it; as, *I sit, I stand, I grieve.* *

Thus *I grieve it*, is nonsense.

Q. May two affirmations come together?

A. When two affirmations follow one another, the particle *to* must go *between* them; as, *I love to read*: Except the first be some of the *helping* affirmations, or these, *let, bid, dare, help*; as, *I did bear; let him write.*



Chap. 2. The Construction of Qualities.

Q. WHERE are the *qualities* mostly placed?

A. *Qualities* are generally placed *before* the names they belong to; as, *Good boys, good girls*: Unless an *affirmation* be *between* the quality and

* These affirmations are called *verbs neuter*, by the Latin Grammar.

and the name, and then *either* the quality or name may be *first*; as, *Happy is the man*, or *The man is happy*.

The quality is rarely set after the name in prose; but it is beautiful and harmonious in *verse*; as, *Hail Bard divine!*

Q. If *two* or more qualities belong to one name, where are they placed?

A. When there are *more* qualities than one they generally come *after* the name; as, *A man very wise and valiant*.

Tho' we also say, *A very wise and valiant man*.

Or, if there be but *one* quality with some *other* words *depending* on it, it is generally *after* the name; as, *A man skilful in many things*.

A quality with the words *depending* on it may be taken for *one* quality, or a name with a quality and the words *depending* on it may sometimes be taken for *one* name; as, *John is a man skilful in many things*; where *skilful in many things* may be taken for a quality, or a man *skilful in many things* for a name.

Q. Where are the qualities *a*, *an*, and *the* to be placed?

A. Immediately *before* the name; as, *a man*, *the king*; unless there be *another* quality, and then it is usually placed *between* them and the name; as, *a good man*.

Chap. 3. The Construction of *Particles*.

Q. **Y**OU said there are three sorts of *particles*, where are the first sort placed in a sentence *?

A. They are generally placed *after the affirmation*, whose manner they express, but *before qualities*; as, *George acts wisely*; *George is very brave*.

Q. Where are the *second* sort placed? ‡

A. They must be placed *between* the words, whose relation and dependence they express; as, *O God! the memorial of thy love to man from the creation should be recorded with thankfulness by us*.

Q. Where are the *third* sort of particles to be placed? †

A. They must be placed *between* the two *propositions* or *sentences*, which they unite; as, *The counsels of God are unsearchable*; for *his ways are not our ways*, nor *his thoughts our thoughts*; but, as *the heavens are higher than the earth*, so are *his ways higher than our ways*, and *his thoughts higher than our thoughts*.

* Page 70. Sect. 1. ‡ Page 72. Sect. 2. † Page 74. Sect. 3.



A P P E N D I X

T O T H E

English Grammar.



C H A P. I.

Of ACCENT and EMPHASIS.

§ I. Of Accent.

Q. **W**HAT mean you by reading with a proper accent?

A. I mean the pronouncing of some *one* syllable, whether long or short *, with a stronger *force* or *stress* of the voice, than the rest of the syllables in the same word; as, *âgent* †, *âccent*, *accépt*, *accépted*, *acceptâtion*.

E 5

Q.

* The *time* of pronouncing syllables (with rules to know which are long or short) called *quantity*, was explained in the first Part of *Grammar*, Chap. I. and therefore need not be repeated here.

† Page 94. No. 1.

Q. Can you give me no *directions* for pronouncing with the *proper accent*?

A. You may take this for a *general observation*, That it is the custom of the *English* to remove the accent far from the last syllable: But, the better to prevent mistakes in accenting, consider whether your word hath two, three, or more syllables in it.

Q. If it be a word of two syllables, where must the accent be placed?

A. Most words of two syllables have the accent on the first syllable; as, *ágent*, *áccent*.

Q. What exceptions have you to this rule?

A. Compound words, the first syllable being a preposition, i. e. one of the second sort of particles *, or words which have the first syllable pronounced short and the second long, have the accent on the second syllable; as, *con-fórm*, *cha-stíse*.

Note, If an additional ending be put to a word of one syllable; or if the first syllable be long, and the second short; the accent must be on the first syllable; as, *árm-ed*, *á-pron*.

Q. If it be a word of three syllables, where must the accent be placed?

A. Most words of three syllables have the accent on the first; as, *brá-ve-ry*, *brí-be-ry*.

Q. What exceptions have you to this rule?

A. Compounds or derivatives †, which are made from words of two syllables, by having a syllable put either to the beginning or end, keep the accent on the same syllable, that it was on in the word of two syllables; as, *Al-míghty*, *amáze-ment*, *com-pre-hénd*, *con-descénd*.

Q.

* Chap. 5. † Grammar, p. 39, 40. Rule VI and VII.

Q. If it be a word of *more* than three syllables, where must the accent be placed?

A. Most words of *more than three syllables* have the *accent* on the *last but two*; as, *a-bí-li-ty*, *ab-di-cá-ti-on*, *ab-bre-vi-á-ti-on*, *co-es-sen-ti-á-li-ty*, *in-com-pre-hen-si-bí-li-ty*.

Q. What exceptions have you to this rule?

A. A good many words of *four syllables* have the *accent* on the *first* syllable, and some on the *last*, or *last but one*; from *some* of which come words of *five syllables*, which mostly keep the *accent* where it was before; as, *ár-bi-trary*, *ár-bi-tra-ri-ly*; *ma-the-má-tics*, *ma-the-má-ti-cal*; *mis-un-der-stand*, *mis-un-der-stand-ing*.

Note, No common word of above five syllables has the *accent* on the two last syllables.

Some words of *six* or *seven syllables* have *two accents*, one on the *first*, and the other on the *last but two*; but the *latter* is of the greater stress, as the *principal accent*; as, *Jú-sti-fi-cá-ti-on*, *ún-phi-lo-só-phi-cal*.

For examples and exceptions to each of these rules, see the tables in the *Spelling-Book*; which, being disposed according to the *accent*, will, I think, bring a learner sooner to place the *accent* right upon words, than the best rules that can be given, without practising him in the tables.

Q. Are not some words *distinguished* from others of different *signification*, only by the *accent*?

A. Yes, some *names* and *affirmations*; by placing the *accent* on the *first* syllable in the
names,

names, and on the last in the affirmations ; as, in the following examples :

<i>Names.</i>	<i>Affirmations</i>
<i>An</i> A'ccent	<i>to</i> accént
<i>A</i> Cément	cemént
Cóllect	colléct
Cómpact	compáct
Cómpound	compóund
Cónduct	condúct
<i>The</i> Cónfines	<i>He</i> confines
<i>A</i> Cóncert	<i>to</i> concért
Cónfort	consórt
Cóntest	contést
Cóntract	contráct
Cónvert	convért
Désert	desért
I'ncense	incénse
O'bject	objéct
Présent	présent
Próject	projéct
Rébel	rebél
Récord	recórd
Réfuse	refúse
Súbject	subjéct
Tórmént	tormént
Tránsport	transpórt

Names, derived from these affirmations, are accented as they are ; as, to *colléct*, a *colléctor*, *colléction* ; to *objéct*, an *objéction*.

These also are distinguished by the accent ; *Augúst*, the month, *augúst*, noble ; *ábsent*, distant, to *absént* ; an *átribute*, to *attribúte* ; to *cónjure* as magicians, to *conjúre*, charge strictly ; a *désert*, wilderness, *desért*, merit ; a *minute* of time, *minúte*, small ; *fréquent*, common, to *frequent*.

§ 2. *Of Emphasis.*

Q. **W**HAT mean you by *Emphasis*?

A. As that *force* or *stress* of the voice, which is laid upon a particular *syllable* in a word, is called *Accent*; so that, which is laid upon a particular *word* in a sentence, is called *Emphasis*.

Q. How is the *Emphasis* to be *placed* on a word?

A. To place the *Emphasis* properly upon a word, is to pronounce *that word* with a peculiar *stress* or strength of voice, above the rest; which gives force, spirit, and beauty, to the whole sentence: And this stress is to be laid on that *syllable* (if it be a word of more than one syllable) on which the *accent* is.

Q. How shall I know on *which word* in a sentence to place the *Emphasis*?

A. In all sentences, consider what is the *chief design*, or *meaning*, of the writer; for every word that shews or expresses such *design*, is an *emphatical word*, or one whereon the *Emphasis* is to be placed; as, *Are you going to London?*

London, or the place you are going to, being the chief thing I want to know by this sentence, is the *emphatical word*; and the *first syllable* in *London*, being that whereon the *accent* is placed, must here be pronounced with a more than ordinary *Stress* or *Emphasis*.

If

If *two* words be set in opposition to each other, and *one* of them pronounced with an *Emphasis*, the *other* must be *so* too; as, If *they* run, *we* will run; for *our* feet are as good as *theirs*.

Here *they*, *we*, *our*, *theirs*, are emphatical words.

Emphatical words are distinguished in several books, (as in this) by being printed in *Italic*; and in some by beginning them with a *Capital*, or great letter.

You may observe here, that *capitals* must *not* be writ in the *middle* of words, or among small letters; but only at the *beginning* of words, on the following accounts: — At the *beginning* of any *writing* or *verse* in poetry; and immediately after a *period* or *colon*, *interrogation* or *admiration*: At the beginning of all *proper* names; *national* qualities, or such as are attributed to *God*; words of special *note*, or very *emphatical*; as, *John*, *English*, *Almighty*, *King* of the *Country*.

If any *passage* of an author, or what has been said by ourselves or others, be *repeated* in the same words; it must begin with a *capital*, tho' it be not immediately after a period or colon; as, *Jesus* said, *Follow me*. The personal name *I*, and the particle *O*, must be *capitals*. Many begin *every name* (common as well as proper) with a capital: But, in my opinion, it is unnecessary, and hinders
that

that remarkable distinction intended by capitals.

Q. Is the observing the emphasis of any great use?

A. Yes; A speaker, that would move his hearers, must be (or at least seem) moved himself with what he says: But, by speaking *without* any emphasis, you will appear either *not to understand*, or to be *unconcerned* about, what you utter, and so render it *obscure* or *unaffecting*; and, by placing it upon a *wrong* word you will (at least obscure, but) often *change* the *meaning* of your sentence, and make your *intention* appear *quite different* to what you designed it, as will appear by this

sentence; ¹*Will* ²*you* ³*ride* ⁴*to London* ⁵*to-day*?

1. If the emphasis be laid on *will*; the answer may be, *Yes*; *in spite of all you can say or do.*

2. If upon *you*; the answer may be, *No*; *but my brother will.*

3. If upon *ride*; the answer may be, *No*; *I will walk.*

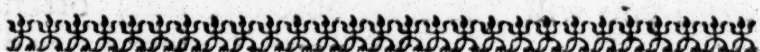
4. If upon *London*; the answer may be, *No*; *I will ride into the country.*

5. If upon *to-day*; the answer may be, *No*; *I will go to-morrow.*

In reading, beside pronouncing your words with a proper accent and emphasis, you must ob-

observe to deliver the *whole* sentence with an *easy, unaffected tone or cadence*, suitable to the subject: To do this, imagine yourself in the author's place, and endeavour to speak every thing with the same spirit, that it may be supposed he writ: Or, Read, as if it were not the work of another person; but what your mind immediately dictated to you, and so as you would deliver it in conversation.

Learners may soonest be cured of any canting, affected tone, by mimicking them.



C H A P. II.

Of STOPS and MARKS.

§ 1. Of Stops.

Q. WHAT is the *use* of stops?

A. Stops are used to shew what distance of *time* must be observed *between words*, in *reading*: And they are so absolutely necessary, to the better understanding of what we read or write; that, without duly observing them, all *speech* or *writing* would be *confused*, and often liable to many *misconstructions*.

Q. Which are the stops?

A. These six; *a comma, semicolon, colon, period, interrogation and admiration*. A *comma*

ma stops the reader while he may say, *one*; a *semicolon*, *one two*; a *colon*, *one two three*; a *period*, *interrogation*, or *admiration*, *one two three four*.

What are the *characters* that denote these stops or pauses in reading?

A. The *characters* for stops are these:

1. *A comma* is like an inverted *c* placed at the bottom of a word, thus (,).

2. *A semicolon* is a comma with a point over it, thus (;).

3. *A colon* is two points, thus (:).

4. *A period* is a single point, thus (.).

5. A note of *interrogation*, thus (?).

6. A note of *admiration* or *exclamation*, thus (!).

Q. Pray give me a short account of each of these stops; and first of a *comma*, where is it used?

A. A comma is properly used *between the smallest members* of a sentence, in each of which members is an affirmation with its name, either expressed or understood; as, *The miser becomes deaf to the wretched, estranges himself from the agreeable, learns hardness of heart, disrelishes every thing that is noble, and terminates all in his despicable self.*

It is used *between words of the same kind*, when several of them come together; whether names; as, *Grammar treats of letters, syllables, words,*

words, and sentences : Or, between qualities ; as, John is a modest, prudent, virtuous man : Or, between affirmations ; as, John reads, writes, studies much, and converses with learned men : Or, between the first sort of particles ; as, John behaves modestly, prudently, and virtuously.

In each of these, or the like members of a sentence, there is an affirmation and its name understood ; as, *Grammar treats of letters, syllables, words, and sentences*, being expressed at length would be, *Grammar treats of letters, Grammar treats of syllables, Grammar treats of words, and Grammar treats of sentences* : So *John is a modest, prudent, virtuous man*, would be, *John is a modest man, John is a prudent man, and John is a virtuous man* : Also, *John reads, writes, studies much, and converses with learned men*, would be, *John reads much, John writes much, John studies much, and John converses with learned men* : And *John behaves modestly, prudently, and virtuously*, would be, *John behaves modestly, John behaves prudently, and John behaves virtuously.*

A Comma is also often used for a parenthesis, especially when the included part is but short ; as, *His reasons, in my opinion, are well grounded.*

If the sentence be very short, or some of the third sort of particles be used between the members, the comma is frequently omitted ; as, *Alexander conquered Asia, and established the monarchy of the Greeks.*

Q. Where is a *semicolon* used?

A. A semicolon is properly used to *distinguish the compound members of a sentence.*

By a *compound member* is meant such a one as contains, at least, *two simple members*; and therefore, when a sentence can be divided into several members of the same degree, which are again divisible into other simple members, the former are to be separated by a semicolon; as, *If fortune bear a great sway over him, who has nicely stated and concerted every circumstance of an affair; we must not commit any thing without reserve to fortune, lest she have too great hold of us.*

It is not necessary that all the members divided by a semicolon be *compound*: For upon dividing a sentence into great and equal parts, if one of them be *compound*, all the other parts of the same degree must be distinguished by a semicolon; as, *Whoever is overtaken with poverty; the same will find that coldness, contempt, and injuries are not far behind.*

Thus in a sentence where, the *whole* going before, the *parts* follow after; as, *The parts of Grammar are four; letters, syllables, words, and sentences.*

Sometimes *members* that are *opposite* to each other but relate to the same affirmation, are separated by a semicolon; as, *John's modesty, Robert's impudence; John's learning, Robert's ignorance; John's piety, Robert's villainy, manifestly appeared.*

Q. Where is a *colon* used?

A. A colon is used before a *supernumerary member* of a sentence; (i. e. such a member

as

as has a dependence on what goes before, tho' what goes before has a compleat sense independent thereon); as, *The Augustan age was so eminent for good poets, that they have served as models to all others : Yet did it not yield any good tragic poets.*

The *supernumerary member* is generally distinguished by some of the *third sort of particles* being before it, such as *notwithstanding, however, but, except that, unless, in as much, as, yet, since, otherwise, &c.*

The following proposition marks the office of a colon, and wherein it differs from a semicolon, more precisely.

A colon serves to distinguish those compound members of a sentence, which may be divided into other members; whereof one, at least, is compound.

Thus in the sentence, *As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceived by the distance gone over ; where the two members being both simple, are only separated by a comma : In this, As we perceive the shadow to have moved, but did not perceive it moving ; so our advances in knowledge, in that they consist of such minute steps, are only perceivable by the distance ; where the sentence being divided into two equal parts, and those compound ones, since they include others ; we separate the former by a semicolon, and the latter by comma's : But in this, As we perceive the shadow to have moved along the dial, but did not perceive it moving ; and it appears the grass has grown, tho' nobody ever saw it grow : So the advances we make in knowledge, in that they consist of such minute steps, are only perceivable by the distance*

distance. Here the advancement in knowledge is compared to the motion of a shadow, and the growth of grass; which comparison divides the sentence into two principal parts: But since what is said of the movement of the shadow, and the growth of grass, contains *two simple members*, they are to be separated by a *semicolon*; consequently a *higher pointing* is required to *separate* them from the *other part* of the sentence, which they are opposed to: And this is a *colon*.

The *semicolon* and *colon* are frequently, tho' improperly, *used indifferently* for each other.

When the *members*, or *period*, are *long*, we *point higher* than when *short*; using the *semicolon* for a *comma*, the *colon* for the *semicolon*, &c.

Q. Where is a *period* used?

A. A *period* or *full stop* is used at the *conclusion* of a sentence, when the *sense* is fully *compleated*; as, *God is the chiefest good.*

Q. Where is a *note of Interrogation* used?

A. A *note of Interrogation* is used when a *question* is asked; as, *What shall I do?*

Q. Where is a *note of Exclamation* used?

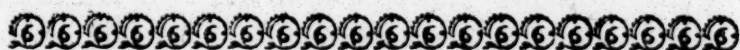
A. A *note of Exclamation*, or *Admiration*, is used when we express something as in a *surprize* or *passion*; as, *O wonderful! O base man!*

The *voice* must be *raised* in pronouncing of sentences, where this note is used.

If *several* interrogations or exclamations come *together*, the *pause* at each, except the last, should be no more than at a *colon*; as, *What have I done? What have I deserved? What's my fault?*

Besides

Besides these stops, we want one, when we use words of a *contrary* signification, to what we would be *understood*; as, *He's an honest fellow*; meaning a knave: Which might be well express'd by *this mark* (i).



§ 2. Of other Marks or Characters.

Q. **W**HAT other marks or characters are there, beside these stops, used in writing or printing?

A. These following:

- | |
|-----------------------------------|
| 1. An Accent ' 8. Crotchets [] |
| 2. Breve ° 9. Quotation " |
| 3. Circumflex ^ 10. Index ☞ |
| 4. Hyphen - 11. Afterism * |
| 5. Apostrophe ' 12. Obelisk † |
| 6. Caret ^ 13. Section § |
| 7. Parenthesis () 14. Paragraph ¶ |

Q. Pray give me a short account of each of these marks or characters?

A. 1. *An accent* set over a vowel, shews that the syllable, it is placed over, must be *pronounced* with greater *stress* than the rest of the syllables in the same word; as, *ágent, accépt, accépted, acceptátion.*

2. *A breve*, set over a vowel, signifies that that syllable is to be pronounced *short*; as, *bent, benefit.*

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3. *A Circumflex* (or *this mark* $\bar{}$) set over a vowel signifies that that syllable must be pronounced *long*; as, *Euphrâtes*, *Euphrātes*.

Note, The *accent*, *breve* and *circumflex*, are not marked, except in Grammars, Dictionaries, &c. for a guide to learners.

4. *A Hyphen* is used at the end and beginning of lines, when a word is parted; part being at the end of the first, and the remainder at the beginning of the second line.

In writing, these parts of words, that begin or end lines, must be entire syllables; the word being divided according to the rules of spelling.

It is also used to connect two words into one compound; as, *male-administration*.

This mark is also sometimes placed over a vowel, to supply the place of *m* or *n*, and then it is called a *dash*; as, *Gramar*, instead of *Grammar*.

It is also used when some letters are purposely left out, and then 'tis called *ellipsis*; as, *K—g G—ge*, for *King George*.

5. *An Apostrophe* placed at the head of letters signifies that some one or more are left out for a quicker pronunciation; as, *lov'd*, for *loved*; *I'll*, for *I will*; *sha'n't*, for *shall not*.

6. *A Caret* is writ under a line where a letter, syllable, word, or sentence, writ over the line, must be taken in; as, *Keep ^{no} bad company*.

A Parenthesis includes words that explain or enlarge the sense of a sentence; tho' the words

words so included may be *either put in or left out*, and the sentence be still compleat; as, *Not a few there are, who (provided they may save their bodies) never care what becomes of their soul.*

Here, Not a few there are, who never care what becomes of their souls, is a complete sentence, if, provided they may save their bodies be left out; and therefore it must be included in a parenthesis.

That, which is included in a *parenthesis*, must be pronounced with a *different tone* from the rest of the sentence: And the reader must *stop before and after it*, as long as at a *comma*.

Long or frequent parentheses should be avoided, because they render our discourse less clear, uniform, and agreeable; and make verse like prose.

8. *Crotchets* (by some call'd *Brackets*) have something of the nature of a *parenthesis*, being used to *inclose* words which are inserted for an *explanation* of some words before; as, *He that forsaketh not house or land, [i. e. that will not part with any wordly hope or possession, rather than do any thing contrary to Christ's commands] is not worthy of Christ.*

Crotchets are also used to *inclose* references at length to some passage in an author; as, [*See Guardian, 2d vol. No. 135.*]

9. A *Quotation* is put at the *beginning* of words or lines, *cited out of an author* in his own words; as, "*A good conscience is to the soul, what health is to the body: It preserves a constant ease and serenity within us; and*
" *more*

“ *more than countervails all the calamities and afflictions, which can possibly befall us* ”

This mark (") is placed at the end of the passage quoted.

10. *An Index* signifies that passage to be very remarkable against which it is placed.

11. *An Asterism* guides to some remark in the margin, or at the foot of the page.

Several asterisms together signify there is something wanting or immodest in that passage of the author.

12. *An Obelisk* (as well as the Asterism) is used for references to the margin.

References are also made by parallel lines ; as, (II) (III) : Or by letters or figures, &c. included within a parenthesis, or set above the line ; as, (a) or ^a ; (b) or ^b ; (1) or ¹ ; (2) or ².

13. *A Section* is used in subdividing a chapter into less parts.

It is also often used for a reference.

14. *A Paragraph* is chiefly used in the Bible ; and signifies the beginning of a new subject or matter : Or, a Paragraph is used in subdividing chapters or sections into less parts.



C H A P. III.

*A*TABLE of the most usual ABBREVIATIONS or CONTRACTIONS of Words.

BY ABBREVIATION of Words is meant the setting a *Part* (as one or more Letters, &c.) of a word, with a Period after it, for the *whole* word; as in these following.

§ I.

A. or *Answ.* Answer.

A. B. or *B. A.* Batchelor of Arts.

Abp. Arch-bishop.

Acc^t. Accompt.

A. D. *Anno Domini*, i. e. in the Year of our Lord.

Adm^r. Administrators.

A. M. *Anno Mundi*, i. e. in the Year of the World.

A. M. or *M. A.* Master of Arts.

A. R. *Anna Regina*, i. e. Queen *Anne*; or. *Anno Regni*, i. e. in the Year of the Reign.

Ast. P. G. C. Astronomy Professor of Gresham College.

Bar^t. Baronet.

B. D. Batchelor in Divinity.

Bp.

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Bp. Bishop.

B. V. M. Blessed Virgin *Mary*.

Berks. Berkshire.

Bucks. Buckinghamshire.

C. In Number 100.

C. C. C. *Corpus-Christi* College.

Cent. *Centum*, i. e. an Hundred.

Chap. Chapter.

Cl. Clerk, or Clergyman.

Co. County, or Company.

Col. Colonel, or *Colossians*.

C. S. *Custos Sigilli*, i. e. Keeper of the
Seals.

C. P. S. *Custos privati Sigilli*, i. e. Keeper
of the Privy-Seal.

Cr. Creditor.

C. R. *Carolus Rex*. i. e. King *Charles*.

D. Duke, Duchy, Dukes, *Denarii*, i. e.
Pence.

D. D. Doctor in Divinity.

Dr. Doctor, Debtor, or dear.

D^o. *Dit.* or *Ditto*. The same.

Dep. Deputy.

Devon. Devonshire.

E. Earl.

Esq; Esquire.

e. g. or *ex. gr.* *exempli gratiâ*, i. e. as for
Example.

Exon. Exeter.

Ex^r. Executor.

100 A P P E N D I X.

- F. R. S.* Fellow of the Royal Society.
Gent. Gentleman.
G. R. Georgius Rex. i. e. King George.
Hants. Hampshire.
Hoble. Honourable.
H. S. E. Hic situs est, i. e. Here lies.
Ibid. Ibidem, i. e. in the same Place.
Id. Idem, i. e. the same.
i. e. id est, that is.
J. H. S. Jesus Hominum Salvator, i. e. *Jesus* the Saviour of Men.
I. N. R. I. Jesus of Nazareth, (*Rex* or) King of the *Jews*.
Jr. John.
K. King.
Kt. Knight.
L. Lord.
L. Libræ. i. e. Pounds.
L. C. J. Lord Chief Justice.
Ldp. Lordship.
L. L. D. or J. D. Doctor of Laws.
M. D. Medicinæ Doctor, i. e. Doctor of *Physic*.
Mr. Master.
Mrs. Mistress.
MS. Manuscript. *MSS.* Manuscripts.
N. B. Nota bene, i. e. mark well.
N. S. New Style.
O. S. Old Style.
Oxon. Oxford.
Ob. Obedient.

Chap. 3. § 1. Of Abbreviations. 101

P. Per. By.

P. Cent. By the Hundred.

P. S. Postscript.

Philom. *Philomathes*, i. e. a Lover of Learning.

Q. Queen, or Question.

q. d. *quasi dicat*, i. e. as if he should say.

R. *Rex*, or *Regina*, i. e. King or Queen.

Rec^d. Received.

Rev^d. Reverend.

R. S. S. *Regiæ Societatis Socius*, i. e. Fellow of the Royal Society.

R^r. Wpful. Right Worshipful.

Se^t. Section.

S. or *St.* Saint.

S. S. T. P. *Sacro sanctæ Theologiæ Professor*, i. e. Doctor of Divinity.

Sol. Solution.

V. D. M. *Verbi Dei Minister*, i. e. a Minister of God's Word.

v. *Vide*, i. e. see, or Verse.

Viz. *Videlicet*, that is to say.

Ult. *Ultimus*, i. e. the last.

Wilts. Wiltshire.

X^r. Col. Cam. *Christ's College Cambridge.*

Y^r. The. *Y^r.* Your.

Ec. *Et cætera*, and the rest.

7ber. or *Sept.* September.

8ber. or *Oct.* October.

9ber. or *Nov.* November.

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10ber. or Dec. December.

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Use not contractions, except in private affairs, or where it would be ridiculously singular to write at length, as *Mr.* for *Master*; because they are often puzzling to others, and argue disrespect, if used to superiors.

§ 2. Of Numeral Letters and Figures.

1 or I.	One	15 XV.	Fifteen
2 II.	Two	16 XVI.	Sixteen
3 III.	Three	17 XVII.	Seventeen
4 IV.	Four	18 XVIII.	Eighteen
5 V.	Five	19 XIX.	Nineteen
6 VI.	Six	20 XX.	Twenty
7 VII.	Seven	30 XXX.	Thirty
8 VIII.	Eight	40 XL.	Forty
9 IX.	Nine	50 L.	Fifty
10 X.	Ten	60 LX.	Sixty
11 XI.	Eleven	70 LXX.	Seventy
12 XII.	Twelve	80 LXXX.	Eighty
13 XIII.	Thirteen	90 XC.	Ninety
14 XIV.	Fourteen	100 C.	Hundred

Chap. 3. § 2. Of Numeral Letters. 103

200 CC.	Two Hundred
300 CCC.	Three Hundred
400 CCCC, or CD.	Four Hundred
500 D, or IO.	Five Hundred
600 DC.	Six Hundred
700 DCC.	Seven Hundred
800 DCCC.	Eight Hundred
900 DCCCC.	Nine Hundred
1000 M, or CIO.	One Thousand
1759 M.DCCLIX.	One Thousand Seven Hundred and Fifty-nine.

M stands for a Thousand, because it is the first letter in the *Latin* word *Mille*; which *M* was formerly writ *CIO*, the half of which is *IO* or *D*: and *C* the first letter of *Centum* an Hundred, was writ *L*, the half of which is *L* for 50; and *X* denotes 10, because it is made of two *V*'s or twice five; and *V* denotes 5, because the *Roman* measure of five ounces was of that shape.

A less numeral letter, set *before a greater*, takes away from the greater so many as the less is; but being set *after* the greater, adds so many to the greater as the less stands for; as,

IV	is Four, but	VI	Six.
IX	Nine	XI	Eleven.
XL	Forty	LX	Sixty.
CD	Four Hundred	DC	Six Hundred.



C H A P. IV.

Of the DERIVATION of WORDS.§ 1. *Of Derivative Names.*

NAMES in *ship* signify *office, employment, or condition*; as, *Kingship*, i. e. the office of a King; *partnership*, i. e. the state or condition of partners.

Names in *dom* signify *office or dominion*, with or without power; or the *place* where such office is held; as, *Popedom*, i. e. the office of a Pope, or dominions of a Pope.

Names in *rick* also signify the *same*; as, *Bishoprick*.

From *ness* added to the end of *qualities* come *names* signifying the *essence* of the thing; as, from *white*, *whiteness*.

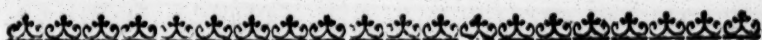
Names in *head* or *hood*, signify *state, condition or quality*; as, *Godhead*, *widowhood*.

From *er* put to the end of *affirmations* come *names* signifying the *agent or doer*; and from *ing* the *action*; as from *teach*, *teacher*, *teaching*.

Names signifying the *action*, &c. are sometimes made by adding *ment*, *age* or *ance*; as,

com-

commandment, tillage, appearance. Many derived from the *Latin* end in *ion*; as, *correction*; and many *otherwise*; as, *doctrine, lecture, &c.*



§ 2. Of Derivative Qualities.

FROM *y, ous, ful* or *some*, added to the end of *names*, come *qualities* signifying *plenty* or *fulness*; as, *wealthy, joyous* or *joyful, troublesome*.

From *less* added to *names* come *qualities* signifying *want*; as, *senseless*.

From *en* added to *names* come *qualities* signifying the *matter* whereof a thing is made; as, *golden*: And sometimes the *name itself* is used as a *quality*; as, *a gold cup*.

From *ly* or *ish* added to *names* come *qualities* signifying *likeness*, or *belonging to*; as, *earthly, childish*.

Ish put to *qualities* lessens their signification; as, *softish*.

Some *national qualities* end in *ic*, and signify *of* or *belonging to*; as, *Germanic*.

§ 3. *Of Words derived from the Latin.*

MOST *English* words of more than one syllable, or which are not derived from words of one syllable, are derived from the *Latin*, for which observe these general rules; which may be of use to those that would learn *Latin*, or that, having learnt it, would retain it, so far as 'tis useful for the understanding *English*.

1. Most *English* names ending in *nice* or *cy*, come from *Latin* words in *tia*; as *temperance*, from *temperantia*, *clemency*, from *clementia*.

2. Names in *ion* are made *English*, by adding *n*; as, *question*, from *quaestio*, *religion*, from *religio*.

3. Names in *ty*, by putting *ty* for *tas*; as, *liberty*, from *libertas*, *charity*, from *caritas*.

4. Names in *ude*, by changing *o* into *e*; as, *fortitude*, from *fortitudo*, *gratitude*, from *gratitudo*.

5. Qualities in *d*, by casting away *us*; as, *rigid*, from *rigidus*, *horrid*, from *horridus*.

6. Qualities in *t*, *n* or *r*, with *e* final, by putting *e* for *us*; as, *mute*, from *mutus*, *supine*, from *supinus*, *obscure*, from *obscurus*.

7. Qualities in *nt*, by putting *nt* for *ns*; as, *latent*, from *latens*, *vigilant*, from *vigilans*.

8. Qualities in *al*, by casting away *is*; as, *liberal*, from *liberalis*, *general*, from *generalis*.

There

There are also many words derived from the *Latin* not reducible to any rule ; as, *nature*, *ingenuous*, *to dispose*, from *natura*, *ingenuus*, *dispono*.



C H A P. V.

A brief Explanation of the Particles used in Composition.

Of these Particles some are originally *English*, some *Latin*, and some *Greek*.

§ 1. *Of the English Particles.*

A Knowledge of these particles will contribute not a little to the understanding the signification of many difficult compound words, wherein they are used.

A is used for *on* or *in* ; as, *afoot*, i. e. on foot : And sometimes is of no signification ; as, *arise*, or *rise*.

Be sometimes signifies *about*, *by* or *nigh*, *for*, *from*, or *in* ; as, *bestir*, *beside*, *bespeak*, *behead*, *betimes*, i. e. stir about, by or nigh the side, speak for, separate the head from the body, in time : It also often signifies nothing, or begins words insignificant without it ; as, *bewitch*, *begin*.

For

For denies or deprives; as, *to forbid, forswear*, i. e. bid a thing not to be, *swear* a thing not true.

Fore signifies *before*; as, *foresee*, i. e. see before.

Mis signifies *wrong*; as, *mistake*, i. e. take wrong.

Over signifies *superiority* or *excess*; as, *over-run, over-hasty*, i. e. run faster, too hasty.

Out also signifies *superiority*; as, *outrun*.

Un before *qualities* signifies *not*; as, *unsound*, i. e. not sound: But before *affirmations* it signifies *more*; for it *destroys* or *undoes* what has been done; as, *unbind*, i. e. loose a thing that is bound.

Up signifies *above*; as, *upside*, i. e. the side above.

With signifies *against* or *from*; as, *withstand, with-hold*, i. e. stand against, hold from.

§ 2. Of the Latin Particles.

AB and *abs* signify *from*; as, *to abuse, abstract*, i. e. to pervert a thing from its proper use, to draw away from.

Ad signifies *to* or *at*; as, *to adjoin*, i. e. join to.

Ante signifies *before*; as, *antedate*, i. e. date before.

Circum signifies *about*; as, *circumscribe*, i. e. draw about.

Con

Chap. 5. § 2. Of *Latin* Particles. 109

Con signifies *with* or *together* ; as, *conform*, i. e. comply with.

Contra (or *counter*) signifies *against* ; as, *to contradict*, *countermand*, i. e. gainsay, *difannul* a command.

De signifies *off* or *from* ; as, *deduce*, i. e. infer from.

Dis signifies *not* ; as, *to disagree*, i. e. not to agree.

E or *ex* signifies *out* ; as, *to emit*, *exclude*, i. e. cast out, shut out.

Extra signifies *above* ; as, *extraordinary*, i. e. above ordinary.

In mostly signifies *not* ; as, *inhuman*, i. e. not human : Unless in words writ either *in* or *en* ; as, *engrave* or *ingrave*.

Inter signifies *between* ; as, *interline*, i. e. write between two lines. *Enter* is sometimes used for *inter* in words derived from the *French*.

Intro signifies *into* or *within* ; as, *introduce*, i. e. bring into.

Per often signifies *through* ; as, *perforate*, i. e. pierce through.

Post signifies *after* ; as, *postscript*, i. e. writ after.

Pre (or *præ*) signifies *before* ; as, *pre-engage*, i. e. engage before-hand.

Pro (beside many other senses) often signifies *for* or *forth* ; as, *provide*, *produce*, i. e. take care for, bring forth.

Præter

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Præter signifies *above* or *against*; as, *preternatural*.

Re generally signifies *again*; as, *re-enter*, i. e. enter again. Sometimes it only enlarges the signification of the *simple word*; as, *replete*.

Retro signifies *backwards*; as, *retrospection*, i. e. a looking back.

Se signifies *without* or *by itself*; as, *seclude*, *select*.

Sub (or *subter*) signifies *under*; as, *subscribe*, *subterfuge*.

Super signifies *upon*, *over* or *above*; as, *supercription*, *supernatural*.

Trans often signifies *over* or *beyond*; as, *transgress*, i. e. go beyond: Sometimes the *moving* or *changing* from one place or thing to another; as, *transplant*, *transform*.

These, *ad*, *con*, *dis*, *ex*, *in*, *ob*, *sub*, often change their last letter into the consonant, that the word, to which they are joined, begins with; as, *ac-cept*, *col-lect*, *dis-fident*, *ef-face*, *il-legal*, *op-pose*, *sup-pose*.



§ 3. Of the Greek Particles.

A Signifies *not*; as, *anonymus*.

Amphi (*ἀμφι*) signifies *on both sides* or *about*; as, *amphibious*.

Anti

Anti (ἀντι) signifies *against*; as, *Antagonist*, *Antichristian*.

Ana (ἀνά) signifies *again*; as, *Anabaptist*.

Hyper (ὑπέρ) signifies *over* or *above*; as, *Hyperbole*.

Hypo (ὑπό) signifies *under*; as, *Hypocrisy*.

Meta (μετά) implies *change*; as, *metamorphose*.

Peri (περί) signifies *about*; as, *Periphery*.

Syn (σύν) signifies *with* or *together*; as, *Syntax*.

Some of these particles have *other significations*, beside those mentioned; but, they are so seldom used, in *English*, with those acceptations, I chose to omit them.



CHAP. VI.

Of Tropes and Figures.

§ 1. Of Tropes.

A TROPE is a word changed from its proper and natural signification to another, with which it has some relation or connexion.

Tropes are used for *necessity*, *emphasis*, or *decency*: For *necessity*, when we want plain and proper words to express our meaning; for *emphasis*, when the proper words we have, are not so comprehensive and significant; for
decency,

decency, when *plain* language would give *offence* and *distaste* to the reader or hearer. And therefore,

Tropes are *improper* and *faulty*, if they be lavishly *crowded* into a discourse; or, if the *relation* between them and the proper word they are used for, be *not easy* and *unforced*; or, if they be taken from such things as are not *understood* without much *reading* or *learning*; because in these cases they *obscure* the discourse: They are also *improper*, if their dignity be not *suited* to the dignity of the thing, by expressing *more* or *less* than the thing requires; because then the expression becomes *harsh* and *ridiculous*: And lastly, they *must not* convey any *lewd* idea to the mind; because then they pervert the chief design of speech, by *corrupting* the *morals*. The principal tropes are these following:

A METAPHOR is a *simile* or *comparison*, intended to enforce the thing we speak of, without the signs of comparison: Or, it is when we say one thing *is* or *does* something else, which it has only some *relation* or *likeness* to; as, *God is a shield to good men.** *They gape after* [i. e. earnestly desire] *riches.* *The fields laugh and sing* [i. e. are green and beau-

● Hereby we do not mean that God actually is a shield; but that as a shield guards him, that bears it, against the strokes and attacks of his enemies; so God protects good Men from malice and misfortunes.

beautiful]. *He has a heart of steel* (i. e. a hard heart].

This trope is of great use to engage the reader's attention ; which would otherwise be tired, in descriptions of a great length, or discourses on mean or common subjects.—See *Psalms* xviii. 2. xxiii. 1. lxii. 7. *Mat.* v. 6.

ALLEGORY is the continuation of *several* metaphors, all through the same sentence or discourse ; when we speak of one thing, but would be understood of another ; as, *Rub not the scar, lest you open again the wound that is healed, and so cause it to bleed afresh* [i. e. Renew not any old quarrel, for fear of the mischiefs attending it].—See *Psalms* li. 18.—*Gal.* iv. 22, 23, 24. v. 15.—*Ephes.* vi. 11, 12, 13, 14, 15, 16, 17.—1 *Peter* ii. 6, 7, 8.

Our Saviour's parables are allegories ; so are *Æsop's Fables*.

All the metaphors, used in one allegory, must have an *agreeableness* to the *first* of them ; that is, be taken from the *same thing*, and not others.

The following lines are faulty in this respect ; where the poet begins with *slings* and *arrows*, and ends with *a sea*, and taking *arms* against a sea.

*To be, or not to be, that is the question ;
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune ;
Or to take arms * against a sea of troubles,
And by opposing, end them ?*

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* A metaphor is often thus abused, by having inconsistent words joined with it : To prevent which, suppose your *metaphors* actually *painted* before you, and you will easily judge of their propriety ; and so throw every thing out of your *writing*, that may not be retained in the *picture*. Thus in a picture imagine a man drawn armed, &c. to engage the sea, and you discover the absurdity of the expression, *Take arms against a sea*.

See *Spectator*, vol. viii. No. 595.

METONYMY is the putting *one* name for *another*, not for a similitude or comparison, but for some other *affinity* or *near relation*; and is principally used *five* ways.

1. When the *cause*, *inventor*, or *author*, is put for a *thing done*, *invented*, or *composed*; as, *I called for a drought upon the earth* [i. e. famine caused by drought]. *They have Moses, and the prophets* [i. e. the writings of Moses and the prophets]. *He reads Horace and Homer* [i. e. their works].

2. When the *effect*, or *thing done*, is put for the *cause* or *doer*; as, *a bloody war* [i. e. war causing bloodshed]. *He is become my salvation* [i. e. my Saviour or author of my salvation]. *A deaf and dumb spirit* [i. e. a spirit that makes those possessed with it deaf and dumb].

3. When the *containing* is put for the *thing contained*; as, *I call heaven and earth to witness* [i. e. all in heaven and earth]. *It shall be more tolerable for Sodom and Gomorrah* [i. e. the people of Sodom and Gomorrah]. *He drunk his glass* [i. e. the liquor in it].

4. When the *sign* is put for the *thing signified*; as, *The sceptre shall not depart from Judah* [i. e. Sovereignty]. In like manner we use the *gown* for *priesthood*, *weapons* for *war*, the *pen* for *writing* or *learning*, the *bridle* for *horsemanship*, &c.

5. When a *common* name is put for a *proper* name, or a *proper* for a *common*; as, *The Roman Orator* [i. e. Cicero]. *He is a Solomon*, [i. e. a wise man].—See *Genesis* xxv. 23.—*John* xi. 25.—*Mark* i. 33.—*Mat.* xxvi. 26, 28. *Luke* xxii. 19, 20.

SYNECDOCHE is, 1. when the *whole* is put for a *part*, or a *part* for the *whole*; as, *Mark* xiii. 13. *Ye shall be hated of all men for my name's sake* [i. e. all wicked men only]. *Thirty sail of French transports* [i. e. Ships].

2. When a *general* is put for a *particular* of the same kind, or a *particular* for a *general*; as, *All flesh had corrupted their ways* [i. e. men, and not beasts]. *I will not trust in my bow, neither shall my sword save me* [i. e. no sort of weapons].

3. When the *singular* is put for the *plural*, or the *plural* for the *singular*; as, *The ox knoweth his owner, and the ass his master's crib* [i. e. oxen and asses]. *Jephthah was buried in the cities of Gilead* [i. e. one of the cities].

4. The *matter* for the *thing made* of that matter; as, *They eat the finest wheat and drink the sweetest grape* [i. e. bread and wine].—See *Prov.* xi. 26.—*Mark* xvi. 15.—*Job* xiv. 1. *Psalms* cxv. 4.

A Metonymy and Synecdoche are very often used for *variety only*, to avoid repetitions of the same words, which would be disagreeable.

HYPER-

HYPERBOLE represents things *greater or less, better or worse*, than they really are; in order to raise *admiration or love, fear or contempt*; as, *He ran swifter than the wind. You creep slower than a snail. Saul and Jonathan were swifter than eagles, and stronger than lions. The waves mount up to heaven and go down to the depths.*—See *Genesis xxxii. 12.*—*Job xxv. 6.*—*John xxi. 25.*

This is a bold trope, but we must be cautious in the use of it, neither to soar too high, nor sink too low. To admire trifles and despise excellencies, is a sure sign of either weakness or envy.

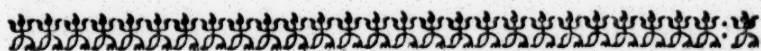
IRONY is when we speak quite *contrary* to our thoughts, but shew it by the *tone* of our voice; as, *He is a very honest fellow* [i. e. a knave]. *Milo was but a weak man who carried an ox a furlong on his back.*—See *Genesis iii. 22.* *1 Kings xviii. 27.*—*Matthew xxvi. 45.*

Good ironies render a villain more odious, than a long and true detail of his vices.

SARCASM is when we speak *ironically*, but with much keenness, towards one in *distress*; as, *Thou that destroyest the temple, and buildest it in three days, save thyself.*

Such was this speech of queen *Tomyris* over the head of king *Cyrus*, when she had caused it to be thrown into a vessel full of blood; *Now Cyrus glut thyself with blood, which thou hast so much thirsted after.*—See *Psalms cxxxvii. 3.*—*Mat. xxvii. 29, 42.*

CATACHRESIS is when for *want* of a *proper* word, or when the proper word is *not so bold and surprising*, we *borrow* a word from some *other* thing; as, *They eat up the sins of my people. Let my right hand forget her cunning. I turned to see the voice.*—See *Jer. xli. 10. 1 Kings x. 4.—Amos viii. 4.*



§ 2. Of Figures.

A FIGURE is a phrase, or sentence, finer and nobler than what is used in common and ordinary speaking.

Figures are used to *instruct*, by clearing difficult truths; to *delight*, by making a style pleasant and pathetic; to *move*, by awakening and fixing attention. And therefore,

They are *improper* and *faulty*, if they have only a pomp of *words*, without solid sense; because that is a sound *without* signification: If they be carried to a *disproportionate length*; because then, instead of being nervous and pleasing, they become *loose* and *tiresome*: Or, if they appear *affectedly laboured*, and ranged into nice and scrupulous periods; because then, beside being tiresome, they render the speaker suspected of *hypocrisy*, in attempting

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to delude his *hearers* by false and feigned reasoning.

There are many figures, the principal of which are these following :

DOUBTING *, when we *argue* with ourselves upon a pressing difficulty, and seem *doubtful* how to determine ; as, *What shall I do ? Shall I appear to those I once neglected ? Or, shall I implore those, who now forsake me ?* See *Job* ix. 19, 20. xvi. 6.—*Psalms* cxxxix. 6, 7, 8, 9, 10, 11.

These figures, by the several passions or beauties they more or less express, shew the speaker's *sincerity* and unfeigned *concern* for his cause, and strongly affect the hearers : This figure is used to move *tendernefs* or *compassion* for the sufferer.

CORRECTION ||, when, fearing we have said more or less than the thing required, we *recall* it, as it were, by another phrase, and correct the error ; as, *What is it can give men the heart and courage (but I recall that word, because it is not true courage, but fool hardiness) to out-brave the judgments of God ? Such was their folly : Folly, did I call it ! Rather intolerable impudence.*—*Acts* xxvi. 27. *1 Cor.* vii. 10. xv. 10.

By this figure a speaker *prevents objections*, and fires his hearers with his own *passion*.

SUP-

* * I here insert the *Greek* names of these figures (tho' not so intellible to an *English* scholar) for the use of those that may have learnt *Farnaby*, &c.

* *Aporia*.—|| *Epanorthosis*

SUPPRESSION *, when, through rage, fear, modesty, or sorrow, we *suppress, or break off a sentence*, before it be finished; but so, that our meaning may be clearly understood; as, *Whom I'll—but now we must think of the present matter.*—See Ps. vi. 3.—Luke xix. 42.

OMMISSION †, when we pretend to omit, or conceal, what we declare; as, *I shall pass by his gluttony, drunkenness, and brutal lusts; his treachery, malice, and cruelty.*—See Philemon, v. 19.

By this figure an artful orator shews what *variety of reasons* he has to support his cause; as also his *modesty* and fear of tiring his hearers: Hereby too he proposes his *weaker arguments*, the bare mentioning of which may win upon the audience; but which, if enlarged upon, might perhaps disgust.

ADDRESS ‡, when, in an extraordinary commotion, we turn our discourse from the audience, and *direct* it to some *other thing*, living or dead; as, 1 Cor. xv. 55. *O death, where is thy sting? O grave, where is thy victory?*—See Job xvi. 18.—Psalm ii. 10.—Isaiah i. 2.

COMMUNICATION ||, when we appeal to our hearers, and ask their opinion upon the question in debate; as, *Now therefore, O inhabitants and men of Judah, judge, I pray you, between me and my vineyard; what could have been done more to my vineyard, that I have not done*

* *Apotheosis.*—† *Paralipsis.*—‡ *Apostrophe.*—|| *Anacathesis.*

done in it?—See *Job* xxxiv. 18, 19. xxxv. 6, 7, 8.—*Isaiah* x. 3, 4, li. 12, 13.—*Ezek.* xviii. 25.—*Lament.* i. 12.—*Micah* vi. 3.—*Mal.* i. 6, 8. iii. 2.—*Rom.* ii. 21, 22, 23.

SUSPENSION, when, enlarging upon our subject, we keep our hearers in *suspense*, expecting some considerable *conclusion*; as, *O God! darkness is not more opposite to light, frost to fire, rage and hatred to love, tempests to calms, pain to pleasure, or death to life, than sin to thee.* See *Psalms* lxviii. 30, 31.—*Jer.* vii. 5, 6, 7.—*Ezek.* xviii. 5, 6, 7, 8, 9, 10, 11, 12, 13.—*Rom.* xvi. 25, 26, 27.—*Philip.* iv. 8.

This figure is often improved by *transposing* the order of the *words* in a sentence; and must never be used, unless the *close* or *subject* be *weighty*.

INTERROGATION *, when, through any commotion, we ask *questions* and give *answers*, as if in a conference or dialogue; as, *Are they Hebrews? so am I: Are they Israelites? so am I: Are they the seed of Abraham? so am I: Are they Ministers of Christ? (I speak as a fool) I am more.*—See *Job* xiv. 4. xxxvi. 19. *Psalms* xxiv. 3, 4. 10.—*Prov.* xxiii. 29. 30.—*Isaiah* xxviii. 9. xxxvii. 23.—*Mal.* iii. 8.—*Rom.* iii. 1, 2, 3, 4, 27. vi. 1, 2, 15.

PREVENTION †, when we start an *objection*, which might be made by our adversary, and give an *answer* to it; as, *Some men will say,*

* *Dialogismus.*—† *Prolepsis.*

say, How are the dead raised up; and with what body do they come? Thou fool, that which thou sowest is not quickned, except it die. &c.— See *Ezek. xviii. 25.—Rom. ix. 19, 20, 21.*

Prevention wins upon the hearers, by shewing the speaker's great *foresight*.

CONCESSION *, when we grant a thing freely that might be denied to obtain another thing that we desire; as, *I allow the Greeks learning and skill in many sciences; sharpness of wit, and fluency of tongue: I shall not deny them any thing else, they can justly claim; but that nation was never eminent for tenderness of conscience, and regard to faith and truth.—Let him be sacrilegious, let him be a robber, let him be chief of all wickedness and vice, yet still he is a good general.*

It appears by these examples that this figure is sometimes *favourable* in the beginning, but *severe* in the end; and sometimes the contrary.—See *Job xix. 26. xx. 6, 7. 12, 13, 14, 15. xxvii. 14, 15, 16, 17, 18.—Prov. xx. 17.—James ii. 19.*

PERMISSION †, when we invite our enemy to do us all the *mischief* he can; but so, as to give him a sense and horror of his cruelty; as, *Let them then, since the genius of the age is so careless and corrupt, be liberal out of the fortunes of our allies; let them be compassionate to the thieves of the treasury; but let them not dispose of our blood, and, while they spare a few*

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* *Synchorefsis* and *Paradiastole*.—† *Epitrope*.

profligate villains, go to destroy all good men.—
See *Ecclesiastes* xi. 9.

By this figure, *after* we have used the *best arguments* we can, we sometimes artfully leave our hearers to their own will (it being natural for mankind to assent soonest to what is not violently imposed on them); as, *Joshua* xxiv. 25. *If it seem evil to you to serve the Lord, chuse you this day whom you will serve.*—See *1 Kings* xviii. 21.

REPETITION *, when we gracefully or emphatically repeat either the same words, or the same sense in different words; as, *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*—See *Psalms* xviii. 1.—*Prov.* ii. 2, 3. iv. 14, 15.—*Is.* xli. 20. li. 11. *1 Cor.* xv. 51, 52.

Proper repetitions express our assurance of the justice of our cause; and give strength or lustre to our discourse (and so make deeper impressions on our hearers) by raising some new thought, or giving a musical cadence and harmony to the period: Otherwise they must be avoided as trifling.

CIRCUMLOCUTION †, when, instead of speaking in direct terms, we express ourselves, by way of paraphrase, in words softer and less offensive to the ear; as, *Milo's servants, without the command, knowledge, or presence*

* *Synonymia* and *Exergasia*.—† *Periphrasis*.

sence of their master, did what every body would expect from their own servants in the like case.

These are *Cicero's* words, when he was defending *Milo*, charged with the murder of *Clodius*; where he avoids mentioning the words *killed* or *stabbed*, for fear of offending the people.—See *Joshua* xxiii. 14.—*Ecclesiastes* xii. 5.

Circumlocution gives the hearers a good opinion of the *prudence* and *modesty* of the speaker. It is sometimes used only for *variety of expression*, that we may not tire our hearers with frequent repetitions.

GRADATION*, when the discourse *ascends* or *descends*, as it were, by degrees; each phrase or member of the sentence arising out of the *foregoing*, and *extending the sense*, 'till the period be beautifully finished; as, *After we have practised good actions a while, they become easy; and, when they are easy, we begin to take pleasure in them; and, when they please us, we do them frequently; and, by frequency of acts, a thing grows into a habit; and, a confirmed habit is a second kind of nature; and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise; nay, we do it many times, when we do not think of it.*—See *Matthew* x. 40.—*Rom.* v. 3, 4, 5. viii. 30. x. 14, 15.—2 *Peter* i. 5, 6, 7.

By thus improving on a subject, a speaker shews he has *strictly* and *judiciously* examined the matter, and so secures the favour of his hearers.

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* *Climax.*

When we would have our discourse express some *violent, hasty passion*, we leave out AND *; as, *Haste; flee; try fortune; seek some distant land.* And, when we would have what we say appear very *solemn and emphatical*, we put in AND †, or some of the second sort of *particles*, before every principal word or particular member of the Sentence; as, *Sleep, and wine, and feasts, and strumpets, and bag-nio's, and rest, had weakened both their bodies and their minds.*—See *Jeremiah* xlix. 8, 30.—*Joel* iii. 9.—*Rom.* viii. 38, 39.

SEEMING CONTRADICTION ‡, when the words, or members, of a sentence, at *first* view seem to contradict each other, but, upon *stricter* examination, the *sense* is found to be perfectly consistent; as, *She, that liveth in pleasure, is dead while she liveth.*—See *Job* xxii. 6. *Prov.* xi. 24, 25.—*Isaiah* xlii. 18.—*2 Cor.* iv. 8, 9. vi. 9, 10.

This figure, when perfect, raises the hearer's admiration, by shewing a *bold* and enterprizing genius.

OPPOSITION ||, when we illustrate a thing by *comparing* it with its *contrary*, or placing it near it; as, *Thus saith the Lord, behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye*

* *Afyndeton.*—† *Polyfyndeton.*—‡ *Oxyrhion* and *Synæceiosis.*—*Antithesis.*

ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall howl for sorrow of heart, and shall howl for vexation of spirit.—See *Job* xxxvi. 11, 12.—*Psal.* xxxvii. 21, 22.—*Isaiab* i. 18, 19, 20.—*Mal.* iv. 1, 2, 3. *Rom.* ii. 6, 7, 8, 9, 10. v. 18, 19. vi. 23. viii. 5, 13.—*I John* i. 6, 7, 8, 9, 10.

COMPARISON *, when we illustrate one thing by comparing it to another, because of some *relation* or *likeness* between them; as, *As the reasonable soul and flesh is one man, so God and man is one Christ.*—See *Job* xiv. 2. xxiv. 19.—*Psalms* xlii. 1.—*Isaiab* xxxvii. 27. *Rom.* xii. 4, 5.—*Jer.* xvii. 11.

Good comparisons *strengthen* and *beautify* a discourse, by starting new and entertaining images. Comparisons are allowable, tho' they do not exactly agree in every particular, provided the chief and essential parts bear a true proportion; and therefore care must be taken that we run them not too far, and thereby discover the disparity.

In *great* subjects, comparisons taken from *less* things *relieve* and *refresh* the mind, that had been long kept upon the stretch of close attention; and, when taken from *great* and sublime things, they heighten and *improve* a *mean* subject. They are very neat, when introduced in a few words and without formality.

LIVELY DESCRIPTION †, is such a clear representation of a thing *absent*, whether real or imaginary, as gives the hearer as perfect

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* *Parabole*,—† *Hypotyposis*, *Diatyposis*, and *Eitopaisia*.

an idea of it, as if it were presented to his sight; as, *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known: There is no fear of God before their Eyes.*

It may be by this figure*, that *human shape and affections* are attributed to God in scripture, to give us the clearer idea of his being and attributes; as, *Incline thine ear, O Lord, and hear: Open thine eyes, O Lord, and see.*

CHANGE OF TIME is also a branch of this figure; when we speak of things done or past, as if now doing or present.—See 2 Sam. xxii. 9, 10, 11, 12, 13, 14, 15, 16.—Job xxxix. 19, 20, 21, 22, 23, 24, 25.—Psalms vii. 13, 14. x. 7, 8, 9, 10. xviii. 8, 9, 10, 11, 12, 13, 14. xxxiv. 15, 16.—Isaiah i. 5, 6. lix. 1.—Lam. iv. 8, 9, 10.

FICTION OF A PERSON †, when we make *persons absent or dead, or even things inanimate as, cities, &c. to speak or be concerned in our cause; as, Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall*

* *Andropatheia.*—† *Prosopopæia.*

shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this.—See *Isaiab* xiv. 31. xlii. 11. xlix. 13. lv. 12.—*Micah* vi. 1, 2.—*Hab.* ii. 11.—*Zeck.* xi. 2.

This sublime figure must not be used, but in a *vehement passion*, or on an *important subject*.

SENTENCE *, a *pithy remark* or *reflection*, containing some sentiment of use in the conduct of life; and is either *direct* and plain; as, *Rom.* xi. 20. *Be not high minded, but fear.* Or *indirect*, by way of *exclamation* or *interrogation*; as, *What then? shall we sin because we are not under the law, but under grace? God forbid.*—See *Psalms* xlix. 20. l. 23. lviii. 11. *Rom.* xii. 21.—*Acts* xix. 20.

Sentences should appear *unaffected* and *significant*, and such as the subject easily suggests to a thoughtful and distinguishing man. A lively sentence at the *end* of a discourse, called ACCLAMATION † is of great use, by deeply *impressing* the *subject* on the *hearer*, and leaving him pleased with the *sense* and *sagacity* of the *speaker*; as,

“ *From hence, let fierce contending nations know,*
 “ *What dire effects from civil discord flow.*

In good authors we frequently meet with several of these beautiful tropes and figures united in the same period.

* *Gnome*.—† *Epiphonema*.

What has been said in this chapter of a *speaker* and his *bearers* must be understood equally to respect a *writer* and his *readers*, as may be observed by many of the examples, which are not taken from any set speech; the difference between a *speaker* and a *writer* being, that the *first* conveys the *same thoughts* by sounds or the *voice*, which the other does by visible marks or *writing*.

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23 OC 62

E I N I S.



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